THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. IX. No. 25. NEW-YORK, SATURDAY, AUGUST 31, 1839. WHOLE NUMBER 441

POETRY.

For the Churchman.

SABBATH MORNING.

A SONNET. BY S. H. C.

The bells are ringing for the hour at hand,
When men in nations meet to praise and pray;
Within the courts of the Most High to stand,
And keep the service of his holy day;
And thousands now to Zion turn their way;
There God's high praise they gladly will proclaim,
With songs and honors at his footstool wait,
Invoke his mercy and extol his name.
Oh, enter thou, my soul, his temple gate,
And with thy power do joyfully the same;
Thy vows and praises in his house record;
Pray that thy sin may be thro' Christ forgiven;
Then rising, say, "These are thine altars, Lord,
In very truth this is to me the gate of heaven."

Brooklyn, August 25, 1839.

From the British Magazine.

THE FIRST MIRACLE.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.—*John* ii. 11.

'T was at an humble bridal board,
In changing water into wine,
That first his servants saw the Lord
Confessedly divine,
Till then to common eyes he seem'd
A wise and holy man, no more;
And few beside his mother dream'd
Who that meek visage wore.

E'en she, who knew her wondrous child
By power divine had been conceived,
She, who, a virgin undefiled,
The angel's word believed,—
As years went by, nor sign was wrought
The latent glories to reveal,
May oft have quail'd beneath the thought,
Could all have been unreal?

For thirty years was Christ content
To dwell unknown and hide his pow'r,
Nor prove himself divinely sent
Before the appointed hour?
And shall we deem it hard to wait
In lowly place and duties meek;
Must we, still thirsting to be great,
For change impatient seek?

They are not hasty who believe;
Their present duty is their care;
To God their hopes and fears they leave,
And from rash steps forbear.
Well pleased they own his judgment right
If he assign a humble sphere;
Or if he bid them lead the fight
They feel nor pride nor fear.

So long could none the Christ discern,
Veil'd he his high estate so well!
What hidden glories, thus we learn,
'Neath common forms may dwell.
The water on yon infant shed,
Seems common to the eye of sense;
And common, too, the cup of bread
Which white-robed priests dispense.

Not so; beneath those forms of earth
Faith sees rich grace and heavenly food;
The seed of an immortal birth,
The sacred flesh and blood.
We look around on those we love;
Imperfect they appear at best;
Where can we deem the Holy Dove
Abideth as a guest?

Judge not too soon by outward show;
Common, 't is true, is all we see;
Yet (earth-stain'd as is all below)
Temples of God are we,—
Temples of God, a royal race,
A chosen seed: the more our shame
If we by wayward steps disgrace
Our calling and our name.

At length the glorious truth is known;
What doth yon water's hue declare?
With mantling blush it seems to own
Its Maker present there.
And fitter than the water pure
Thus first to know him nought could be,
For 't is the pure in heart, be sure,
Who only God shall see.

When before Pharaoh Moses stood,
And gave of wrath the first dread sign,
Egypt saw water changed to blood—
Lo, Christ has made it wine!
Each thus perchance an emblem wrought
Of what by each to sinners came;
The law, with death and bondage fraught,
Grace, that doth peace proclaim.

The law to those beneath its curse
Turneth to gall the sweetest food;
Each gift is changed to something worse,
The water is all blood.
The voice that dooms to punishment
Rings in their ears where'er they go;
Life's fairest blessings seem but sent
To nourish them for wo.

Grace, bringing news of sin forgiven,
Maketh life's blessings more divine—
A Father's gifts, foretastes of heaven—
The water is made wine.
Christ, ever making all things new,
Ennobling what is poor and base,
Doth common elements endue
With sacramental grace.

In the dear cup of home delight
A holier sweetness is infused;
Rare gifts no longer pride excite,
But are as talents used.
O blessed change, which all things prove,
Good comes from evil, peace from strife;
Trials are chastisements of love,
And death the gate of life!

Nor does Christ offer first his best,
Like the false world, then what is worse;
His blessings stand time's trying test,
They suffer no reverse:
Sin comes with flatt'ring accents bland,
With honey'd lips and smiling face;
Shake from the glass a little sand,
And then her dealings trace.

Her pleasures faded as they came,
And these the fruits she left behind—
Disease, and restlessness, and shame,
A coward's darken'd mind;
A future without hope or joy,
A sad remembrance of the past:
How soon did all her pleasures cloy—
Her fruits, how long they last!

So treacherous are the ways of sin:
Not thus doth Christ his flock mislead;
First comes his gracious discipline,
Then holy joys succeed;
First come the penitential tears,
Then from his chalice mystic wine;
Hopes bright'ning with advancing years,
Through the dark valley shine.

Lord, may thy grace on us be sent,
That we thy happy ways may choose;
Dwelling in love, and ever bent
Its blessings to diffuse.
Still may thy presence grace our board,
And sanctify its decent cheer;
Nor there one thought be utter'd, Lord,
Unmeet for thee to hear!

From the British Magazine.

ON INTERCOURSE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCHES IN THE EAST.

(*Continued from page* 93.)

But Mr. Hartley went further than this. He actually remonstrated with one of his converts upon the impropriety of an enlightened person joining in the Greek communion at all, evidently wishing him to join ours. The young man's notions for once were more correct than those of his teacher. He thought he might *communicate* without joining in the idolatry of others; and he even persuaded his enlightener to think it *might perhaps* be done without sin. But what shall we think of a clergyman of our Church who could commit an act so schismatical? Well is it indeed that the bishops are not functionaries of the Church Missionary Society! How little could Mr. Hartley have reflected in what manner the Church of England was reformed, and how great a share of the divisions of our Church is to be ascribed to the prevalence of notions like his amongst some of those who would have been its reformers!

These were the practices of an English clergyman, educated at the University of Oxford, and possessing some reverence for these eastern Churches, and for Christian antiquity, with a considerable degree of tact and judgment, and much kindly and amiable feeling; can we then wonder that, when the work was committed to German Lutherans and Swiss Calvinists, it should be conducted with at least equal disregard of sound principle? The American missionaries were still their dear brethren, and the Greek priests aliens and unbelievers, from whose baleful influence they were to endeavor to gather out a remnant for Christ. This was the feeling with which they entered Egypt, where they prosecuted their work indefatigably, gathering companies of people to instruct, insinuating themselves into private houses, taking up the practice of medicine for the readier attainment of their end. Is it wonderful that the native clergy should regard them with aversion?

The same spirit was carried into Abyssinia. The object was, not to reform that Church, but to raise a purer out of it. Accordingly, one is not surprised to find one of M. Gobat's converts showing his zeal by stigmatizing the Abyssinian churches as *temples of idols*, and that gentleman himself contemplating the translation of our communion service into Amharic, in order to invite those to communicate with him who wished to have *spiritual communion with* Christ. The necessary result was, that the native clergy were up in arms against him, and he had to rely for protection upon the civil government. And is not this a lamentable state of things to those of us who looked with fraternal interest to those ancient Churches, and hoped, from the prudent and kindly feeling shown by the society's earliest missionary at the commencement of his career, and the tone of veneration with which he spoke of those Churches, that a friendly intercourse might be opened, which might end in the gradual enlightenment of their ignorance, the removal of their corruptions, and the restoration of Christian intercommunion over a large portion of the catholic Church!

The latest intelligence from Abyssinia is, that the missionaries have been expelled from that country through the machinations of a priest and lay member of the Roman Church. their friends feeling unable any longer to protect them.

But we are not yet come to the worst. The society has been induced by circumstances to engage in the maintenance of schools at Syra, Smyrna, and Egypt. But here again, by some unaccountable fatality, they have been placed in opposition to the Greek clergy; not from any fault in the management, but from the radical fault of taking English institutions in the mass into an unprepared soil, and of beginning the work of enlightenment with the laity. They had in the first instance the concurrence of the Greek bishops and clergy in Asia Minor; but they lost it when it was seen that their aim was proselytism, the setting up an *imperium in imperio*, and that they intended to keep the schools entirely in their own hands. It is very true that they could not conscientiously concur in some of the things proposed to them; but if their general conduct had been prudent—if there had been no "Bible class meetings," nor that intimate intercourse with the American missionaries, it is most probable that these things would not have been required. These remarks apply chiefly to Smyrna; but similar observations are applicable every where. The schools are now suppressed; but happily it is as *American schools:* the English Church, providentially, is not entirely compromised. But, without a peculiar goodness of God, it must be before long. For upon the breaking up of the schools at Smyrna, the conductors of them have been travelling in the interior, and it is grievous to learn that they have so far departed from the earlier principles of the society as to be found *stirring up the minds of the laity against their clergy.* It may be true that the priesthood are ignorant, are indolent, are opposed to improvement; but surely ordinary understanding might have shown that such a line of conduct could not tend to improve them, or to render them less hostile; and leaving out the consideration of intrusion into another man's fold, surely we cannot imagine that we shall be able to enlighten and reform those churches *from without*, in opposition to the clergy of them, and all the old prejudices of the people? We can do nothing more than produce such an unhappy state of things as prevails in France and Germany; and shall the English Church be so far regardless of her high pre-eminence as to wish to bring the eastern Churches into such a state of lamentable and almost hopeless schism?

This whole train of proceeding is the more remarkable from its contrariety to that followed by the same society during the same period in regard to the Syrian Church in India. Its connection with that Church commenced about the same time with its first operations in the Mediterranean. Major, afterwards Colonel Monroe, English resident at Travancore, had conceived the idea of founding a college for the education of the clergy and laity of that Church, and of conducting it in strict union with the heads of it. He invited the Church Missionary Society to unite with him by stationing one or more of their clergy near the college; and they acceded to his wishes. Providentially a schism which prevailed in the Syrian Church was healed at that particular time, and the bishop was favorable to the undertaking. His successor was still more entirely with them. The spirit in which they acted will be most evident from a few extracts from the Missionary Register, 1820, p. 487:—

"We think they (the Syrian clergy) will be more delighted with the constitution of the English Church the better they are acquainted with it. . . . . . . Not that we wish to impose any of our ceremonies upon them; much less to identify them with the English Church; but a model is necessary for them in their attempts at reformation," &c.

Again—

"The committee have conveyed to the missionaries their decided judgment that the Syrians should be brought back to their own ancient and primitive worship and discipline, rather than be induced to adopt the liturgy and discipline of the English Church; and that *should any considerations induce them to wish such a measure, it would be highly expedient to dissuade them from adopting it*—both for the preservation of their individuality and entireness, and greater consequent weight and usefulness as a Church; and to prevent those jealousies and heart-burnings which would in all probability hereafter arise."

What words of wisdom are these! Would that all the society's operations had been conducted in this spirit.

In 1820 the mission and college were visited by the Rev. James Hough, one of the East India Company's chaplains. He found the worship carried on in the college chapel, which college the missionaries aid to support, with "incense, the adoration of the host, frequent crossings and prostrations before the crucifix," and in the Syriac language, unintelligible to the common people. And he remarks in regard to the missionaries:—

"Greatly as it must pain them to witness so much superstition and unmeaning ceremony amongst this interesting people, they have, as yet, with greater wisdom and delicacy refrained from interfering in the slightest particular on sacred matters. They are respected so highly by the metropolitan and catanars, (bishop and priests,) that were they to express their wish to have a part of the Syriac prayers translated into Malayalim, I have no doubt but that it would be done. But they are too prudent to act with precipitation, or to take upon themselves the responsibility of so important a step. At present they are expending their time and strength in preparing the people's minds for the reception of truth; content to show them the light by degrees, as they appear ready to receive it."

A military officer, Major Mackworth, who visited them in 1821, bears the same testimony to their spirit and plan, and remarks "the great deference and respect" with which the missionaries treated the bishop; and with regard to the malpan, or head of the Syrian college, who was somewhat an anti-reformer, that "as they never even suggest any improvements without consulting him, nor adopt any without his concurrence, they are sure of never doing too much, or of advancing beyond the present light and knowledge which the Syrians possess."

And what were the results of this patient and prudent conduct? Four main improvements were effected at that time "without any dislike having been openly manifested":—

"1. The marriage of the clergy.

"2. The removal of all images from the churches.

"3 The reading of a portion of the Scriptures every Sunday in Maylayalim.

"4. The opening of schools attached to most of the churches."

In addition to this Major Mackworth mentions a general enlightenment of the clergy and people, and amendment of their habits.

The testimony of Principal Mill, of Bishop's College, Calcutta, in 1822, is precisely to the same effect; and one should have thought that *experience* such as this, even if sound *principles* had been wanting, would have not only made this line of conduct permanent at Cotym, but have introduced it every where else. But a fatality seems to attend the proceedings of the Church Missionary Society in regard to ancient churches. It is not my business to give a history of this mission. I pass over twelve years, and find one of the society's *then* missionaries pressing upon a *reluctant* priest the necessity of reformation, and remarking, that "if ever there is reformation here, it will begin among the laity, and not among the priests." Connected with this we find the missionaries themselves more active in *preaching in the Syrian churches*, and yet speaking of the "very strong opposition" they expect to find offered by the priests to a reformation. We find one of them who "could not recommend" a candidate for baptism "to the Syrian Church," but "should procure him baptism in our own Church." Surely this is quite another spirit from that which wrought the gradual and safe reforms I have specified above.

Two years after we find several "places of worship" open, connected with the missionaries, and a priest under their influence rejecting a communicant for *ignorance;* a "leading man excommunicated by his Church for having his child baptized by one of the missionaries;" and the METRAN (i. e. the bishop) sending for the friends of the deacons of the several surrounding churches, and *forbidding them upon pain of his heavy displeasure to send the deacons to the college.* Alas! what a change! And whatever faults there may be on the side of the bishop and priests, yet when we see so different a spirit on the part of the missionary from that of his predecessors,—an interfering, dictatorial spirit,—apparent in many other little things, better felt than expressed, must we not conclude that, if, like his predecessors, he had resolved to wait until the most obstinate metran should give up his prejudices, with humble prayer and fasting, he would have found himself still able to speak of the gradual reformation of a *united* church, instead of finding himself in a party both of clergy and people, some shutting their churches against him, some opening them, and in total and declared opposition to the bishop? By what authority can these missionaries have acted? Can the bishop of Calcutta have sanctioned their meddling? And if he have not, what are they but schismatical Independents? If he have—but God forbid that *he* should have countenanced that schism in another Church which he would have been the first to denounce in his own.

How extraordinary is it that a body of men who could proceed so long upon a right course, *and with such remarkable success*, should fall so entirely into an opposite one. But I fear the governing body must be changed as to its constituent members, else we might have expected that, when opposed by the bishop of the Syrian Church, they should at once have rested upon their oars, and declined to take another step until the good providence of God should open their way again, by inclining his heart towards them. If that is not the case, we are left to conclude that the first plan was adopted as a matter of *expediency*, and afterwards abandoned when other considerations induced them to adopt different views.

I trust it will appear that I have made out my point; and that the correctness of my principles is confirmed by the Church Missionary Society, both when it upholds them and when it forsakes them; both in the good feeling and gradual meliorations which followed them when acted on, and the jealousies and schisms, and opposition which ensued on their abandonment. They are no less confirmed by those intelligent and able persons,—one of them Major Mackworth, a warm friend of the Church Missionary Society, who visited the Indo-Syrian Church when the early course was still followed.

The catastrophe of the Abyssinian mission is peculiarly deplorable. That Messrs. Gobat & Co. should have retired from a field which they were not qualified to cultivate, either by information or discretion, is not in itself much to be regretted. They were acting like schismatics, and the fruit of their labors could be little else than schism. But how many painful reflections arise when we consider the circumstances of their retirement! That supposed agents and representatives of the Church of England should be *expelled* from the territories of an ancient Church as common disturbers, so headstroug and indiscreet that their very friends were obliged to give them up, is lamentable indeed. And yet their own accounts have prepared us for it. And one cannot avoid reflecting how different would have been the issue, if the mission had been conducted as that to the Indo-Syrian Church was for so many of its earlier years. It is true that the catastrophe has been caused by the machinations of Rome, who, though unable to maintain her own ground in the East, is yet unwearied in disturbing and hindering the operations of purer Churches. But what could have directed her eyes to Abyssinia? First of all, probably, the knowledge that that Church is at this moment without a head; for its sole bishop is dead, and the Coptic patriarch of Alexandria, upon whom it has been for generations dependent, has refused as yet to ordain a successor, because, oh, shame to speak it! the required fees were not forthcoming. But besides this apparent opening, can we doubt that ever-watchful Rome was informed that the Abyssinian priesthood were incensed against the missionaries for their open denunciation of their superstitions, and hoped that they would hail the intervention of those who upheld kindred superstitions? At all events, it is equally afflicting to know that this hastiness and short-sightedness of well-intentioned men has given Rome's agents a handle against them, which, with better-weighed conduct, they could not have had; and that the English Church is now regarded in Abyssinia as an enemy, instead of a friend, and that because men who had no title to minister to Christ's flock, except from her, have acted in a manner diametrically opposed to her principles. Our only consolation is, that the Church, *as a body*, is guiltless. But how much have those to answer for who have expended the treasure of so many well affected members of the Church, committed to their care in all simplicity and confidence that they knew and would act upon her principles, and abused the trust reposed in them by some of her right reverend fathers, in giving her a wound from which it is to be feared it will take her long to recover!

The principles I have laid down will, I trust, no less aid us to see what course may warrantably be followed, and with the best prospect of success, in the intercourse which the Society for Promoting Christian Knowledge is now beginning to open.

[*To be continued.*]

From the British Critic.

TEMPERANCE IN ENGLAND.

It has been often and justly observed, that the manifold attributes of the Church have in these later times been wrested from her, and severally claimed by the various self-founded communities, that usurp her earthly place and functions. Her crown has been broken to pieces, and every jewel made the boast and pretended title of some one of her many rivals. The Papist exclusively arrogates her unity; the Presbyterian and the Independent respectively assert the primitive character of their communions on the plea of their ministerial and their congregational liberty; the Methodist vaunts his discipline; the Quaker his spirituality; and so on through the motley series.—There is not one of our thousand sects but pompously displays some fragment of the Church's once undivided prerogative. The result, as we have lived to witness it, was not unaptly typified by one of those frequent scenes of Puritan outrage, when the profane rabble pillaging our cathedrals, demolished the many-toned yet harmonious organ, and each man taking a pipe, marched through the streets in solemn mockery, every one braying forth incessantly his one tuneless note, heedless of the general discord.

But the principle of independent agencies is now brought still nearer home, even *within* the sanctuary. That wonderful discovery of modern times, the subdivision of labor, which promises such indefinite improvement in at least all mechanical arts and sciences, is now applied to the Church, not without showy results, nor yet, as we think, without great hurt to the Church's integrity. The several offices of the Church are all usurped by self constituted bodies, friendly to her, perhaps, yet not at one with her. Distinct societies, some of them including aliens from the communion of saints, oversee our colonial churches, spread the Scriptures, and choose other books for Christians, preach to the heathen, teach at home, provide for the sick and needy, and govern the nation; for recent events have made the political state a society such as we have described.

But a new set of prodigies is now rising up from the gloomy region of the west. The old world has divided the characteristics and offices of the Church: the new world is teaching us to subdivide the moral virtues. As if it was the work of man to perfect separate virtues; as if Christianity, like a watch or a pin, ought to pass through a hundred hands, each of which did its own part best, by caring and knowing nothing about the other parts, or for the whole. A kind of *monomania*, a disproportionate and insane devotion to single objects has seized the Church. One part of the virtue of temperance, viz. moderation in strong drink, having been slovenly looked after, as it was thought, and got out of condition, while it remained an ordinary item of Christian duty, has been raised from its ancient rank as a department of one of the cardinal virtues, set above the two tables of the law, and the faith and precepts of the Gospel and constituted a perpetual commission, with power to enrol members, demand pledges, make laws, and exercise all the functions of royalty all over the world to the end of time.

The society thus formed, embraces men of any or no religion. It recognises no religious or moral difference but temperance. A deliberate breach of this one virtue or fundamental law of the society, of course excludes. We beg the reader's pardon; one other offence excludes, and only one. It appears from the following rule of the society, whose report lies before us, that a member may be a deist; but if any one *professes* himself a Churchman, he is *liable* to exclusion:—"No party politics, nor any sectarian peculiarities in religion to be introduced into the tracts, lectures, or any of the speeches at the public meetings; any individual so offending, after due admonition, shall no longer be considered a member of this society."

It will of course occur to every one, that such a society is a Church, with one law, one virtue, and one bond, but still a Church: nor do the "friends of the temperance cause" shrink from this conclusion. They have simultaneous meetings all over the world; they announce their cause as being "Peace on earth, good will towards all men;" they have solemn festivals, which they substitute for the Church's holiest commemorations; delegates from all countries; united prayer for their common purpose, addressed of course to none but the God of nature; processions not to St. Paul's, it will easily be imagined, but to Kennington Common, as they would rather run the risk of being confounded with Chartists than with Churchmen; they have weekly or fortnightly meetings "for reading (not the Bible, but) the publications of the society, and giving short addresses, with singing (temperance hymns) and prayer." We have often more than suspected that some religionists had not only a very mistaken and inadequate, but also a very naked and threadbare notion of the Gospel; so that it would be no great transition for them to transfer all the associations with which it was surrounded in their minds, to something very different. We are therefore not surprised to find these people talk of sending out their "temperance missionaries," "scattering the *seed of total abstinence* wherever they have opportunity." They believe there to be a special power in the society, which they call "temperance influence;" and a special illumination, which Mr. Beardsall, in a letter to the Temperance Intelligencer calls "the temperance light." They declare to us that "the flame of total abstinence is kindled in their bosom." Their converts are described as "*clothed* and sitting in their right mind." They "trust also that the salutary system of total abstinence from all intoxicating drinks, except for medicinal purposes, may be borne upon the wings of faith and prayer of all who love our Lord Jesus Christ in sincerity and truth." But a Bingham correspondent supplies the highest flight of this sort.

"God has done great things for us in the Vale of Belvoir since the *tee-total horn of salvation* was first sounded about fourteen months ago, many miserable drunkards have heard the sound, and are now enjoying liberty from the galling yoke of intemperance. Prophets arose and predicted the downfall and end of the system in twelve months. Praise the Lord, the cause is His, and he has given it his blessing. The *tee-total chariot* is still moving on; the banner flying on it is inscribed 'Glory to God in the highest, peace on earth, good-will towards man.' *The ark of safety* from the desolating floods of intemperance is still open and afloat, carrying a goodly number of staunch tee-totalers."

The more discreet "advocates of this good cause" are alive to this danger. The Rev. W. Cornwall ventures a word of caution.—"There is reason to fear," he says, "lest in some instances their zeal may lead them to speak as if they wished to substitute tee-totalism for the Gospel of our Lord and Saviour. This would do the cause ineffable injury," &c. The Rev. J. D. Wawn, in his letter to Earl Stanhope, does not appear to see *this* danger, which we confess seems to us more than danger, as he says, "He *only* sees *one* danger, the temptation to a species of self-righteousness in themselves, and a kind of arrogance towards those who do not go the whole length of tee-totalism;" "this," he adds, "will be corrected by watchfulness and prayer to Almighty God, on the part of each member." Thus, we cannot help observing, do people choose unauthorized ways and means, and think to correct their tendency by prayer. The Divine blessing is specially promised to the militant Church, not to "the armor and weapons of the temperance army." Who would have thought a few years ago to see these people suffer "the doctrine of temperance" to slip all at once, at the first temptation, into the place of the Gospel, with such unconscious facility. It is only in character with this delusion, that as they seem to think tee-totalism is a *new* Gospel, they expect the same earthly immortality for its founders and propagators as has been vouchsafed to them who ministered at the foundation of the first. Of Mary it is written, "As long as this Gospel shall be preached," &c.; and the report before us confidently predicts that "as long as tee-totalism is known in Berkhampstead, the name of Whittaker will not be forgotten."

The temperance cause, as our readers are probably aware, has already undergone one important transition, and is now apparently on the point of another, in the direction of consistency, *i. e.* of further absurdity. It was found in two or three years that a rival Church for the practice of a Christian virtue, which *temperance is*, was not effectual. The character of the new institution was strictly *legal*, designed for minds with no power of self-control, who must therefore be treated as slaves; and as might be expected, the pledge was observed in letter, not in spirit. It bound the taker to abstain from spirits only; a prohibition for which of course something may be said, as spirits are so artificial a production, and so unlike any thing we read of in the Bible, that it might with some *show* of justice be excluded from the list of God's good creatures which we are permitted to enjoy. Though for our part we would rather be left to our own discretion on that point. But the first pledge was soon found to be of little use. There is an ancient saying, that if you kill the father you must kill the son also; in like manner, if you *forbid* spirits you must forbid all strong drink. People with half their limbs shackled, will make all the more use of the half at liberty. Thus the takers of the first pledge rewarded the fidelity with which they abstained from spirits, with a proportionate indulgence in forbidden drinks. We chance by the way to know an unfortunate instance, proving how universal restrictions must be if they are to answer their purpose at all. Before temperance societies were in vogue, a man foreswore grog, which was his besetment; in an hour of temptation he persuaded his conscience, with the help of a friend, that brandy was not grog; he drank it raw, and continued to do so. Bye and bye he reflected that if he had not broken the letter, he had broken the spirit of his vow, and returned to grog, of which he shortly died. The takers of the first pledge soon found that the world was full of snares to their virtue, and the cellar, cupboard, and the table were leagued against them. Wines they heard were half brandy, and the smallest small beer contained, though in ever so latent and subdued a state, that awful abstraction, alcohol, the idol they had repudiated.

One sore scandal early impeded the moderation societies. Their professional advocates were of course exposed to all the peculiar temptations incident to their wandering mode of life; and were alternately goaded and puffed up to their one restriction. The result was, that some of them demonstrated their zeal against ardent spirits by a liberal use of fermented liquor. One of them was interrupted in the midst of his public harangue by a zealous tee-totaller, who exclaimed, "I think the meeting ought to be informed that the gentleman who is now speaking has to my certain knowledge had sixteen glasses of ale this very morning."

There was another circumstance also that went strongly against the first temperance pledge. Spirits in England are the luxury of one *comparatively* small class, farmers and small tradesmen; and the class above were soon admonished of the unfairness of binding a set of poor fellows from a tumbler of brandy and water after a hard morning's work while they might themselves drink half a bottle of wine at a sitting, and nobody call them to account. This certainly looked like laying heavy burdens on other men's shoulders, but not touching them with one of their fingers. But "Father Horne," a missionary, "communicating intelligence on the temperance question" at St. Kitt's, expresses this objection with greater felicity of language than we can pretend to, when "he declared his prejudices against those temperance advocates who decried spirits and *guzzled wine and porter.*"

Hence arose "total abstinence," or as it is now called tee-totalism. Concerning the derivation of this classical term there have been sundry controversies, on which we think it sufficient to remark that the word is an Americanism, a fact which, in our opinion, supersedes all philological inquiry. If it has the misfortune to want an assignable parentage it makes up for the defect of birth by its personal merits; being so happily expressive of the thing it represents, that if it cannot be traced to other origin we should be disposed to conjecture that it was born directly from that thing itself without any intermediate steps. The tee-totalist abhors "the intoxicating agent" alcohol in every shape; nay, the rigorous professor asks whether pudding, or jelly, or custard, has any wine in it; and is even debarred from preserves by the present sinful practice of covering them in the jar with a piece of paper steeped in brandy in order to prevent them from moulding. Nay, there are some whom the direst necessity will not tempt to touch the forbidden liquids. A gentleman saved his wife, when she was apparently in the last struggles of death, by pouring brandy down her throat; "Ah," interrupted a lady of this creed, when she heard the story, "could he not have given her lavender?" which, however, as well as eau de cologne, and other such elegant restoratives, share with vulgar gin and beer the sin of alcohol. But it will not surprise those who are conversant with the weak points of human nature, to be informed that casuistry has been found to invade even this awful illimitable pledge. *Some* tee-totalers are liberal enough to reflect that while they have eschewed alcohol as a *substance*, they are not the slaves of words, and need not stickle at mere *nominal qualities.* So while they abominate cherry brandy, they acquiesce in those simple productions of nature, brandy cherries.

It is almost too shocking to be told, in the midst of these follies, that even the holy eucharist has been reformed on total abstinence principles. Mr. Beardsell of Manchester could last year number twenty-five "Christian Churches" which had "banished from the Lord's table that beverage which inebriates," and which he was supplying with something which he had devised, and called emphatically "the fruit of the vine." Truly "all things are new in the temperance dispensation."

We cannot, however, pass over one glaring inconsistency in these zealous renouncers and denouncers of intoxicating agents. They eat ordinary bread, one universal ingredient of which in England is yeast, the product of fermentation. They thus partake of the sin of small beer, and feed on the vices of those whom they pretend themselves anxious to convert. We think therefore it was but a fair revenge and proper piece of discipline which the brewers of a certain town wished to exact, when they sent the crier round with notice that no tee-totalist baker should have any barm from them.

There is at present no small controversy as to the respective merits of the two pledges. If we may be allowed to hold the balance between such mighty powers, we are disposed to give our judgment as follows:—that a pharisaical method, such as we conceive these societies to be, is found to be more successful in enforcing on its members a Jewish virtue, viz. total abstinence, than a Christian grace, viz. temperance; but that while the *temperance* societies, *i. e.* those which adopt the "moderation pledge," appear to have some good effect on those who are not members by setting them an example of a Christian grace, the tee-totallers, on the contrary, seem to increase drunkenness in their neighborhood by caricaturing that grace. Temperance societies do not seem to last, as societies, but do some little good. Tee-totalism does indeed keep its members to their pledge, but, as a means of diminishing the vice generally, defeats its own purpose. This illustrates what we believe to be a law of Providence, that under the shadow of the Church, the more any anti-Christian society perseveres in pursuit of its peculiar object, the more anti-Christian it must become.

COMMUNICATIONS.

For the Churchman.

STATE OF THE HEATHEN.

Mr. Editor,—Will you oblige a constant reader by the insertion of the following extract from Bishop Heber?

C.

"'But still,' it has been said, 'if these men are ignorant, they are at least safe. If much has not been given to them, much will not be required from them; and if the honest and virtuous heathen lives up to his imperfect knowledge, he may be admitted by that God whose mercy is over all his works, to that heaven of which he has not received the promise.' It may be so, and in many instances I trust that it will be so. I trust in God that the merits of Christ may be the fountain of life to many who in this world have had no opportunity of tasting his living waters. But even this hope will afford little comfort to those who look impartially on the general conduct of heathen nations, since, though a blind and imperfect endeavor after holiness may be accepted, the sins even of the most ignorant, so long as those sins are committed in opposition to the law of nature, and the light of natural reason and conscience, must be exceedingly hateful to God and call down from him their due measure of punishment. It is not necessary to suppose that he who was imperfectly informed of his Master's will, and committed things worthy of stripes, will be chastised so severely as those sinners who enjoyed and abused the full light of the Gospel; but chastised he must be, if the word of God is true, and the mildest of God's punishments are described to us in colors dreadful enough to make the flesh creep and the ears tingle."

"The heathen, by far the greater part of them, are any thing but innocent and conscientious followers of the law of nature. Child-murder, unkindness to parents, dishonesty, lying, and bloody cruelty abound among them to a degree, of which the wickedness of Christians, great as it is, can furnish no adequate idea. And if by some rare advantage of temper and situation, a comparatively innocent and holy man may here and there be met with, like a 'firebrand plucked out of the burning,' this is but a fresh encouragement to make known the ways of peace to the multitudes who are perishing, and to give to those few who make so good use of their imperfect lights, the far greater help and comfort of the Gospel. Be sure, my friends, it is not a needless task which He who knew all things undertook, when he came to give light to those who sat in darkness. It was no superfluous revelation, to confirm which so many miracles were wrought, so many prophecies delivered, so pure and precious blood poured forth on the rocks of Calvary. It was no needless labor which Christ imposed on his apostles, to go and preach his Gospel unto every creature, nor is that an idle or unmeaning prayer which we are taught to utter in the words, 'Thy kingdom come.' It remains to be seen whether our lips and our hearts go together.

"If, indeed, the spiritual danger of the heathen were less great, if their spiritual advantages were greater than we have any reason to suppose them, yet, from a regard to their temporal wants, it would be our duty to desire and contend for the extension of Christianity,"&c. *Sermons preached in England by the late Bishop Heber*, pp. 200, 202.

For the Churchman.

A WORD FOR OXFORD CHURCHMANSHIP.

Mr. Editor,—In common with many others, I rejoice that the publication of the Oxford Tracts, &c., has been commenced, and is now proceeding with commendable vigor. There can be no doubt that they are destined to have a wide circulation both *in* and *out* of the Church, inasmuch as the ground has been so well prepared, not only by the "Churchman," but still more by the kind efforts of sundry anti-catholic journals, which have thus unintentionally done the Church a good turn. By these the trumpet of dire alarm has been sounded, and the community (not at all frightened) are all a-tiptoe to see "the burnished arms and banners bright" of the Oxford troopers who are to play such a fearful game with the towers and fortresses of our apostolic faith. In this case, as in some others, opposition has defeated itself by imprudence. American Churchmen are not to be trifled with in this summary way; neither can they ever be persuaded that "ignorance is the mother of devotion;" nor have they so little confidence in their principles, as to believe that a judicious inspection of them will prove perilous or fatal. Having seen only a few of the Tracts myself, I can only say, that, to me, their tendency seems to be to wean people from *Episcopal sectarianism*, and to place them on true *catholic* ground; and then honestly to show that this was neither more nor less than the position taken by the great Reformers of the Church of England. From this only secure ground we have for a length of time been insensibly declining, till we have among us more of the elements of sectarianism than we are fully aware of, or than our Prayer-book would justify.—Every one knows that the *theory* of our Church is admirably in accordance with primitive catholic principle; but every one does *not* know, that through the operation of ten thousand external influences, we have for long years, both here and in England, neglected to carry out fully the theory in our practice. The consequence has been, that by the silence which has obtained respecting the catholicity of the Church, we have come to be regarded too generally as *one among the many "religious denominations" or sects now forming the Christian world.* This is unquestionably false ground; and for my part, I think that instead of abuse and persecution, the highest honor is due to any body of learned and sound men, who courageously step forward to vindicate the real principles on which our Church reposed at the Reformation. The Oxford divines claim simply to do this, and to put on the Church a suit of armor which shall carry her safe (under the blessing of her Head) through the wear and tear, the fearful collisions, the chafings and contusions, which she must patiently expect in this belligerent age. Whether these divines may not have carried some points too far, I cannot say; and, in fact, situated as *we* are, amidst prejudice and declension, the determination of such a question is no very easy matter. Before we attempt such an experiment, we are bound in conscience to transport ourselves to the days of Cranmer and Ridley, and *then* look upon the question at issue, free from the deterioration which truth has suffered in its passage down to us. If therefore it should appear that what *now* looks strange and perilous, was *then* nothing more than common-place fact, which all Churchmen believed and practised, we are directly benefited by discovering at once a piece of neglected truth, and by getting a good hint of our own carelessness and defection—and where is the harm—the terrible danger—the awful and soul-destroying mischief of all this? I know not how such a query can be answered; but have more than once been reminded, (upon reading certain prints,) that it was said long ago, and on high authority, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." While, on the other hand, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

August 22, 1839.

PHILOCANON.

For the Churchman.

NEW DISCOVERY IN THEOLOGY—CALVIN A ROMANIST.

Mr. Editor,—I wish to call your attention to a new discovery in theology, which was noticed in the last number of the NEW YORK REVIEW, but the honor of which I do not think the editors of that journal were sufficiently explicit in rendering to the discoverers *suum cuique*.

In the excellent article on the "Oxford Tracts," page 154, speaking of the views of the *tracts* concerning the holy eucharist, after stating that they are the same as those set forth in our Prayer-book, and the same as are expressed in all the formularies published on the continent of Europe by the Reformers, the Review adds in a note the following passage:

"It might not be amiss for us here to breathe a suggestion to certain shallow dogmatizers, that when about to put forth another expose of the *Popery* of the Oxford Tracts, it would be well for them first to consult the writings of their own Magnus Apollo, lest in the heedlessness of their zeal they should prove *Calvin* also to be in league with the Pope! For with all our respect for the learning of the Oxford divines and of Bishop Cosin, we cannot acquit them of having published some sentiments of the French reformer without acknowledgment. Supposing our readers might wish to see them side by side, we here set down the language of both parties for their gratification. *Etsi autem incredibile videtur, in tanta locorum distantia penetrare ad nos Christi carnem, ut nobis sit in cibum meminerimus, quantum supra sensus omnes nostros emineat arcana Spiritus Sancti virtus, et quam stultum sit, ejus immensitatem modo nostro velle metiri. Quod ergo mens nostra non comprehendit, concipiat fides.*"—CALV. INSTIT. Lib. iv. c. 17, § 10.

"If it seems impossible that the flesh of CHRIST should descend and come to be our food through so great a distance, we must remember how much the power of the Holy Spirit exceeds our sense and our apprehension; and how absurd it would be to undertake to measure his immensity by our weakness and narrow capacity, and so make our faith conceive and believe what our reason cannot comprehend."—*Tracts for the Times, No.* 27, p. 11.

"This last extract, plainly a translation of the first, is all quoted (save one clause) in one of the *ad captandum vulgus* Christian [!] journals of our country (Jan.1838, p.106) as among the dangerous tenets *peculiar* to the Tracts!! Such is the heedless and unprincipled manner in which charges are too often preferred at random. It turns out upon a closer scrutiny, that such are the rapid strides which a portion of the English Church are taking in their march back to *Rome*, that they have already reached the confines of GENEVA!!"

I have had the curiosity, Mr. Editor, to inquire what was this "*ad captandum vulgus Christian journal*," which the New York Review declined calling by name. I have ascertained that it is the "PRINCETON REVIEW" for Jan. 1838, where at the page above cited, will be found the latter of the two extracts given above. This Review is the grand Calvinistic organ for this country; which I take to be the reason of the *ad hominem* remark with which the New York Review concludes the above note.

Now, although Calvin's authority does not *prove* the doctrine of the real presence of CHRIST in the eucharist to be true, yet two things may be noted in this connection.

1. That Calvin, (notwithstanding all his gross errors in other points) did not dream of calling in question this primitive and apostolical doctrine, because the Papists had corrupted it by their tenet of transubstantiation, but retained it in common with Luther and the English Reformers.

2. How grievous is the decay of pure religious faith among us, when this comfortable, scriptural, and apostolical doctrine has not only been lost from all practical belief and feeling; but when professed theological instructers are so lamentably ignorant of it, as to bring the charge of *Popery* against a statement by one of their own standard authorities—the very founder of their sect,—and that with a view of exciting the *odium theologicum* against it.

CATHOLICUS.

For the Churchman.

BISHOP POLK.

Every friend of missions looks upon this bishop and his field of labor with great interest. He is called, I regret to say, almost unaided and alone, to preach the Gospel and to establish the Church in a new and rising state. His is called a foreign mission. It is one, of the propriety or expediency of which no one can doubt, even though he may doubt of the duty of sending missionaries from hence to Batavia and Constantinople. Who can read his statements and not be convinced that here an effectual door is opened for the reception of the Gospel of CHRIST? I wish to call attention to the fact, that this bishop and a part of his diocese is a *foreign missionary* establishment. Let me ask, how have been the means supplied to enable him to do any thing? He has visited Texas, he has had offered to him ground, on which to erect a church and school; he had no means of doing this. He was solicited to furnish clergymen, he had nothing for their support. Sectaries are going in and occupying the ground, while those who manage our foreign missions permit this golden opportunity to be lost, because they do not furnish funds to Bishop Polk to enable him to do any thing of consequence. Mr. Editor, where lies the fault? I find this same committee by whom he is sent forth employing an additional missionary to Constantinople, R. Robertson, upon whom thousands have been already expended; I find the missionary society spending a day or two in discussing the question, whether it is best to have a bishop for foreign parts, to reside in New York, at a salary of three thousand dollars a year! and recommending such a project; and yet Bishop Polk is left with Texas for a part of his diocese without a dollar, except his salary. I believe every thinking man will say, here is something wrong. Every true friend of missions will mourn over the folly, that leaves the only *foreign bishop* we have, to labor almost in vain for want of aid, and then proposes to appoint a second where there is no field for his usefulness.

F. M.

For the Churchman.

WHAT MAKES CHURCH MEMBERSHIP?

Mr. Editor,—I was very much pleased with your remarks in the last Churchman on the adaptation of the "Tracts for the Times," to the minds of New England people, and being a New England man myself, may perhaps be allowed to be a competent judge on the subject. Having also read the Tracts for the Times, I am fully convinced that no publications have appeared during the present century, so admirably calculated to take a deep and abiding hold of New England minds, as these. The more intelligent class of New Englanders have become tired and disgusted with the "shadows and metaphysics of religion," as you call them; they have seen their practical tendency to run into Unitarianism, Universalism, or what is perhaps still more common, into infidelity; and they are ready to embrace and hold fast such tangible views of faith, regeneration, and justification, as are so ably and scripturally presented to us in these tracts. I do not wish to misrepresent, or lessen the character of New Englanders in the estimation of any of your readers; there is much of real piety and just views of religion among them; but I am convinced that, for some reason or other, infidelity has made rapid strides in that part of the country during the last twenty years, and that at present, not one half the adult population are in the habit of attending any religious worship, or even belong to any Christian sect. I am able to state this from statistical facts, gathered by clergymen themselves, from different parts of the New England states. In conversation lately with a physician from a county in Connecticut, whose practice extends through nearly the whole county, and whose acquaintance with the people is not surpassed by that of any man in the state, he remarked, "I am surprised to find how prevalent infidel opinions are among the farmers of Connecticut. It is very common to find the works of Paine, and other infidel writings, making up nearly the whole of their libraries, and with many, the French Philosophical Dictionary is a sort of 'Vade Mecum.' The metaphysics of divinity, and the fanaticism of the new school revivalists, have latterly tended to the rapid spread of skeptical notions; and if things go on for the next fifty years, as they have for the last twenty, Connecticut will be as noted for infidelity, as she has been in former days for puritanical strictness."

I was not at all surprised to hear this remark, as it coincided with my own observation. In Massachusetts, the tendency of the popular mind has been more towards Unitarianism than infidelity, owing to the influence of a few powerful minds, exerted in support of its doctrines; but in other states, for the want of a half-way house, they have gone the whole distance, from unintelligible metaphysics to open infidelity. There have doubtless been several causes for this deterioration in morals and religion, in the eastern states, but there is one, in particular, which I wish to mention at present, leaving the others for some future communication.

You are aware that New England has been *burnt over* several times during the last fifteen years, by what have been termed *revivals*, that is, extraordinary excitements, got up by extraordinary means, which have always lasted, like the fires on our western prairies, till all the material exposed had been consumed, or proved incombustible. In some places these fires have been *annual*, in others one has sufficed for several years; in fact till a new growth of under-brush had sprung up to furnish material for the fiery element. These excitements generally have continued from six to twelve weeks, rarely longer, during which time religious meetings are held every day and night, and sometimes several the same night, in different districts of the town, and the deacons, and usually several others associated with them, go from house to house, visiting, exhorting, and praying, till every soul in the place is visited and revisited again and again. The machinery is usually arranged and superintended by some *evangelist*, so called, or itinerant clergyman, who manages the whole operation, gives his orders and directions to the supernumeraries and subalterns, with all the tact of an accomplished spiritual drill officer, and matters usually work to admiration. Having been a resident in several places while these scenes were enacting, I know not that I can give a better idea of their practical results, than by presenting a report of the examinations of some candidates for admission into the congregational churches, of which I preserved notes taken at the time.

It is proper to premise that these examinations are public, and generally conducted by the minister and deacons, or a committee from the church, of which the deacons constitute a part. But any member of the church has a right to ask any question.

EXAMINATION OF ROBERT T——, A YOUNG MAN AGED 25, AN INTELLIGENT FARMER.

Deacon S.—Mr. T. you will please to rise, (*stands up, there being about* 100 *persons present.*)—Mr. T. will you be so good as state your reasons for coming forward and asking for admission into the Church of CHRIST.

R. T.—I believe, Sir, that I am a Christian, as I was baptized in my infancy, have been educated in the fear of GOD, and endeavored to conform to his will, and therefore am entitled to all the privileges of his people.

Deacon S.—Very well, Sir, but it is necessary for us to know what reasons you have for believing that you are a Christian.

R. T.—Well, Sir, you recollect the night when Mr. N. preached in the school-house in our district, on submitting to CHRIST, and said that it was as easy to be converted as it was to rise from our seats, that all we had to do was to yield our stubborn wills, and no longer fight against GOD, and the work was done; and thus when he requested all who had submitted to stand up, I rose among the rest, and was immediately pronounced one of the converts. I was not conscious of any wish to fight against GOD; I had always done what I conceived to be my duty in the relations of life in which I was placed; I had from a child read the Bible daily, and never neglected private devotion, and I did not feel, Sir, that I deserved to be called a rebel and fighting against GOD, as I should have been, if I had not stood up. I hope, Sir, this is satisfactory.

Deacon S.—Mr. T. will you be so good as inform us whether you can fix upon any precise moment when you experienced the change of heart. Have you ever at any particular moment been sensible of a great moral change in your whole nature and disposition, so that whereas you hated GOD, you now loved him, and once was blind, but now see.

R. T.—I can't say that I have. Indeed I know that I have never experienced any violent and sudden emotion, as I have heard many describe; but still I hope that I love GOD, and endeavor to obey all his commandments.

Deacon S.—Mr. T. this is by no means sufficient. I can't see that you give any evidence of a change of heart; you say yourself you are not sensible of any such change, and if you don't know it, how shall we expect to know it?

R. T.—I should hope, Sir, if a man lived a moral and Christian life, that that should be considered as the test of qualification to admission to the Christian Church, and that the fact of his having experienced a change, as you call it, should be left to the Searcher of hearts, who alone knows what is in the heart.

Deacon S.—Mr. T. I am surprised to find you so entirely ignorant on the subject of religion. We came here to examine candidates, to find out whether they have been regenerated—if they have, they are entitled to Christian privileges and ordinances, if they have not, they have no right to expect such admission. Are you sensible that your whole soul has been at any time changed, and have you felt that you was really a new creature?

R. T.—I can't say that I have experienced any such instantaneous persuasion. I have felt for several years an increasing attachment to religious duties, and my mind has been constantly growing more susceptible to religious impressions; but I am very free to say, that I am not aware of having experienced any such sudden and instantaneous change as you describe.

Deacon B.—Brother S., there is no need of questioning Mr. T. any further. It is very evident he has never met with a change, for he is not conscious of it himself, and if he is not, who can be? I don't believe that such a change can be effected in the heart of man, without his knowing it, and without being able to give an account of the time when it was effected. I have never known such lukewarm, milk-and-water Christians attain to any great eminence in holiness, and they are far more likely to disgrace the Christian profession, than to honor it. I can't vote to admit any man into our Church, who can't tell *when* and *where* he was converted. Suppose he should be admitted now, for example, and any one should ask him "the reason of the hope that is in him," what could he say? Why nothing at all—he could not even tell whether he had ever been regenerated. No, no,—we want no such Christians as he is.

Mr. T.—Deacon B. you need not give yourself any further trouble about me, I have concluded not to join your church at present, and to save putting the question to vote, I hereby withdraw my application for admission.

Deacon B. aside,—A very wise course!

The next candidate was an illiterate unmarried female about 30 years of age, notorious over the whole town, for scandal, censoriousness, and ill nature.

Deacon S.—Miss P. will you give us a history of your religious experience?

Miss P.—I will, Sir, with pleasure, and trust the Spirit of GOD will assist me, while I tell what he has done for my soul. Oh, my friends, I rejoice that I have this opportunity to tell you what great things he has done for me! Bless the LORD, O my soul, and forget not all his benefits! I have always been sensible from a child, that I hated GOD; I could'nt bear to think of him or hear his name mentioned; I never prayed in secret, nor hardly ever looked into the Bible, till I was converted. I hated the very sight of a professing Christian, I even hated my father and mother, and could hardly speak a kind word to my oldest brother, for no other reason except that they belonged to the Church. I felt, I suppose, as Esau did, when he had lost his birthright. I rarely went to meeting, and then I was always thinking about something else; my thoughts wandered, like the fool's eyes, to the ends of the earth. So I grew up, hardening in sin; my heart growing harder and harder, my will more and more stubborn, and I verily believe I hated GOD and the whole human family with my whole soul.

In such a condition I was, till dear Mr. N. came here last August, and though I hated him as well as the rest of GOD's people, I was persuaded to go and hear him preach. I did so, and such was the effect of his sermon that I found myself sobbing among forty or fifty others on the anxious seat, before I knew what I was about; and then when Mr. N. took my hand, and whispered softly in my ear "Why, my dear Mary, will you not submit—do give up—don't resist the Holy Spirit any longer—you never will have another chance, now is the accepted time and now is the day of salvation—won't you come to CHRIST?" My whole system was convulsed, my heart was ready to burst with the conflicting feelings, which agitated my breast. I felt that I was a poor, lost, hell-deserving sinner, and I thought I could praise GOD for damning me to all eternity. I felt willing to be damned or saved, just as it pleased GOD. I had never felt so before, the tears blinded my eyes; I mentally resigned myself into the hands of GOD, to do as it seemed right in his eyes; all at once, I felt an inward peace and joy spread over my whole soul. I could hardly refrain from shouting glory! glory! glory! I thanked GOD for sending Mr. N.; he appeared in my eyes more lovely than an angel; I immediately made known to him the happy change I had experienced, and he immediately returned thanks to the Saviour, for my happy and sudden deliverance.

Deacon S. You still are persuaded that you experienced a change of heart at the time you mention.

Miss P.—Persuaded! Sir, I know it: how could I be mistaken? There was a sudden, radical, and entire change in my whole heart and soul, and mind, and disposition; I felt as if I could love the whole world. Dear Mr. N. appeared to me dearer than a brother, under GOD he was the means of my conversion; he is my spiritual father, and of course I feel under greater obligations to love him, than my own parents. Another thing, I had always been violently opposed to the doctrine of election, but now it was a precious doctrine.

Deacon B.—Stop a moment, Miss P. will you state more particularly why this doctrine appeared so precious to you?

Miss P.—I can't say, Sir, unless it was, that now I felt persuaded that I was one of the elect—it did seem as if GOD from all eternity, had chosen me out of the world, to manifest the exceeding riches of his grace. I was "a brand plucked from the burning," and as "GOD foreordains whatever comes to pass," of course he had foreordained, that I should be converted at the time I was.

Deacon S.—Miss P. your experience is truly edifying, and I hope we shall all get good to our souls from hearing it; but I wish to ask you what your views are about falling from grace.

Miss P.—Certainly. I hold fully to the doctrine of the saints' perseverance—once in grace, always in grace. CHRIST knows them that are his and none can pluck them out of his hand. Talk of falling from grace, you might as well talk of falling from regeneration! The heart is *changed*—it can't be changed back again. When a person has experienced the new birth, why he is a new creature—he can't be born a third time When a person has met with this change, he not only knows it, but he feels he is safe for ever; sin and corruption will henceforth have no more dominion over him. He may, perhaps, fall into sin; but then there is not a righteous man that liveth and sinneth not. He feels that he has true faith, and that is enough; for no man is justified by works, neither can works save any man. I am fully persuaded that I have this faith, therefore I know I am a child of GOD, and if a child of GOD, can never be suffered to fall away.

Deacon B.—Brother S. I am perfectly satisfied, sister P. has exhibited abundant evidence not only of a change of heart, but of rapid growth in grace. I take shame to myself that so young a convert should so far have outstripped many of us who are veterans in the race.

Deacon S.—I fully agree with you, Brother B., and I and have no doubt that all the brethren and sisters here present do the same. If no objection is made, it will be understood, that sister P's examination is satisfactory, and that she will be admitted into the church on the next Lord's day.

At the time of these transactions I was a Congregationalist, but am at present

A LAYMAN OF THE CHURCH.

THE CHURCHMAN.

SATURDAY, AUGUST 31, 1839.

FACTS BETTER THAN THEORY.—The remarks which we made in our last in regard to the adaptation of the "Tracts for the Times," to the latitude of New England, have drawn forth a cordial response from a professional friend (not a clergyman) who was born and educated in Massachusetts, and whose capacity and opportunities have enabled him to make intelligent and satisfactory observations on the religious habits of the people. The dialogue which he narrates (the substance of which he took at the time in notes) will be recognised, he assures us, by many others as giving in the main a fair view of what had taken place on similar occasions. The results are such as our own reasoning would have led us to expect, and yet had we presented them in the form in which they are now verified by facts, the picture would have been thought an uncharitable satire. In connexion with "A Layman of the Church," the reader may profitably peruse the following extract from the treatise "On the mode of Perpetuating the Visible Church," by the late Rev. Dr. John Mason of this city; a treatise of much depth and soundness, and one from which we propose, in the two next numbers of our journal, to offer such further extracts as seem to us to corroborate some of the fundamental views assumed in the "Tracts for the Times." We do not mean hereby to insinuate that Dr. Mason would have sympathized with the Tracts as a whole, but merely say that he will be found to sustain them on some points of great practical importance.

"Some, in fine, think that religious experience is the sole test of admission into the Church. Provided a man can satisfy them of his conversion, and they are not always hard to be satisfied; if he can relate a plausible story of his feelings; can talk of his distress and of his comfort; and has learned to deal in joys and ecstacies, it is enough. How he came by his experience, he probably cannot tell, and his spiritual guides often omit to ask. And yet this is a point upon which often turns the discrimination between true and false in religion; between rational experience and fanaticism; between the good influences of the Spirit of GOD and their counterfeits.—It is lamentable that so large a proportion of conversions, which are the fruit of tumultuous meetings, and the theme of newspaper praise, prove to be of this class. Dark views, gross ignorance, and even flat contradictions in the simplest truths of Christianity, are no obstacle. Thousands go from sin to GOD; from nature to grace; from condemnation to pardon; from despondency to rapture; and when interrogated about the *process* by which this marvellous transition was accomplished, have little or nothing to say, but that *they have felt so!* And, what is still more astonishing, they have been "translated from darkness to light," without being illuminated! For the uttering of incoherent exclamations and the chattering over a set of phrases, though accompanied with vehement passion, with shrieks and fallings, and faintings, and fits, and trances must not pass for divine illumination, nor divine influence of any sort. When we consider the mechanism of the human affections, and how rapidly emotion is propagated, by sympathy, through promiscuous crowds, we can explain all the phenomena which in this matter have lately attracted the public wonder, without recourse to supernatural agency; and must be convinced that nothing can be more precarious than the tenure by which these sudden converts hold their profession. And although many, to whom therefore these remarks will not apply, disclaim that wild frenzy which others have rashly mistaken for an effusion of the divine Spirit, yet it is not easy to make *mere* experience the rule of estimating Christian character, and of admitting to Christian privilege; and at the same time keep clear of extravagances. For let the imagination, freed from the restraint of purified reason, be once excited; let it be impelled by a fervid but blind devotion, and it will rush with resistless impetuosity into excesses fit only to dishonor the Christian name and to desolate the Christian Church.—Wherever the understanding is dismissed from religion, nothing but mischief can ensue; and this is always done, in a greater or less degree, where the exercises of the heart are assumed as the basis of our judgment without ascertaining their dependence upon knowledge."

HOME MISSIONS.—The following remarks are from the Church of England Warder, a monthly theological journal of high standing in England.

"Notwithstanding the whiteness of the harvest at home—'notwithstanding the unnumbered wants and urgent claims of our own country—notwithstanding my intense desire that there should be removed from our Church the *burning shame with which she is covered for her past remissness!*'—notwithstanding all these and many more domestic claims that might be named, and the paucity of laborers, yet a restless spirit of enterprise in *foreign missions* seems particularly to characterize the American Church. Notwithstanding all their domestic wants and privations, Bishop Kemper says, 'I would not now give up our foreign missions, nor lessen our contributions toward them.' He had baptized a child for an officer, at a spot in the valley of the Mississippi, 'which is sixteen hundred miles from the head of the navigation on the Missouri River, and sixteen hundred miles from where it mingles with the ocean.' In that vast space there is scarcely a resident clergyman, but multitudes of Episcopalians who are living without the sacraments, and it is to be feared, in too many cases, without GOD in the world. Notwithstanding this spiritual destitution in a country where there is no daily sacrifice, and where the abomination that maketh desolate is set up, they persist in sending missionaries to all parts of the world, compassing sea and land to make proselytes of foreigners. They have even thrust their sickle into the harvest of the Greek Church; within the jurisdiction of which the American missionaries are neither more nor less than schismatics; while the want of clergymen at home amongst the inhabitants of a valley three thousand two hundred miles in length, and which in a few years will contain fifty-six millions of souls, is notorious. In the face of this acknowledged evil, they are sending the men who ought to carry their missionary zeal into this heathen valley, to preach to the savages in Africa, and the more polished heathen in China. This can only be the result of vain glory; for surely those of their own household are more worthy of their Christian zeal than foreigners. St. Paul's reproof might be here too truly applied:—'If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

"The apostles did not go to the heathen till they had first preached the Gospel and been rejected at home. Let the American Church imitate them, and first lay the foundations of the Church among the lost sheep of their own republic, and then let them look to the heathen of other lands. In extending and watering the vine in their own land, may GOD give the increase, and *add* to their branch of the Church Catholic daily such as shall be saved."

The Rev. Willard Presbury, having resigned his charge of the Church of the Ascension, Frankfort, Ky. has accepted a unanimous call to the rectorship of Christ Church, Madison, Jefferson county, Ind., to which place he wishes all communications to him to be hereafter directed.

Among the pamphlets now on our table, and some of which will furnish matter of interest for our future numbers, are the "Seventh Conventional Address," and the "Third Charge" of Bishop Doane, the latter of which, in the Bishop's characteristic style, conveys sound theology (without the correction of the Southern Churchman) in feeling and eloquent language; a prospectus of the Columbia Female Institute under the rectorship of the Rev. F. G. Smith and the supervision of Bishop Otey: an eloquent eulogy on James Hervey Pierrepont, M. D. by the Rev. Dr. Burroughs of Portsmouth, to which we shall recur with great pleasure: the journal and sermons of the late Special Convention at Auburn for which we have waited with impatience: the "History of Christ's church, West Haven, or the early Churchmen of Connecticut," a valuable pamphlet by the Rev. A. B. Chapin: a "Sermon preached before the Church Society of the Archdeaconry of New Brunswick by the Rev. George S. Jarvis, B. D:" "A discourse delivered in St. John's Church, Kingston, Ulster Co., N. Y., by John Dowdney, jun., rector of Trinity Church, Athens," and two discourses on "the Rights and Duties of Slaveholders," by the Rev. George W. Freeman of Raleigh, N. C.

MAGEE ON THE ATONEMENT.—We take great pleasure in stating that D. APPLETON & Co., of this city, have brought out a new edition of this valuable work in very handsome style. It is "from the fifth London edition with numerous and important corrections," and will be found therefore to have many advantages over the two previous American editions, besides its typographical superiority. We rejoice to find that so sound a work is in such demand, and sincerely hope that its rapid sale may furnish the publishers with an ample remuneration for their enterprise.

☞Our friend at Philadelphia is informed that the "Tracts for the Times" and the "Oxford Tracts," are the same, the former being the more proper appellation. The mistake to which he refers probably arose from confounding the word "Tracts" with *Treatises*. The *Tracts* will be reprinted entire from beginning to end, without the alteration of a letter. After these are completed it is proposed to publish a selection from the other *treatises* of the same authors, each selection, however, to be in itself a complete work and exact reprint of the original.

THE THEOLOGICAL REPOSITORY.—TRACTS for the TIMES. The fifth number of the Repository is published to-day, and contains the following "Tracts:"

No. 19. On arguing concerning the Apostolical Succession. On reluctance to confess the Apostolical Succession.

20. The Visible Church. Letter III.

21. Mortification of the Flesh, a Scripture Duty.

22. The Athanasian Creed.

23. The Faith and Obedience of Churchmen, the strength of the Church.

24. The Scripture views of the Apostolic Commission.

Among the works which have recently issued from the press of the Messrs. Harper, are "First Greek Lessons," by Prof. Anthon of Columbia College, and "Animal Mechanism and Physiology," by John H. Griscom, M. D. This last is a popular treatise, and as far as we can judge, in all respects excellent.—The former is admirable, and better calculated than any book we have ever seen to facilitate the critical acquisition of the Greek language. We are particularly gratified to observe the fair and elegant style in which the publishers have done thier part of the work. The firm texture of the paper, the beauty of the type, and the accurate supervision to which the proof-reading has been obviously subjected, will be found to quicken the labor of the pupil and to remove obstructions by which his proficiency would otherwise be unconsciously retarded. The provision which has been made for training the beginner insensibly to right habits in prosody is especially commendable.

TO CORRESPONDENTS.—The weight of the article from "A Friend of Bishop McCrosky" must depend entirely on the name of the writer. To the matter of the article we have not the slightest objection, and will cheerfully insert it, provided the author is ascertained to be a clergyman or other responsible member of the Church.

The account of the last meeting of the Alumni of the General Theological Seminary, and "Warburton," in our next.

The Querist from Maryland is informed that a review of Dr. Hawks' second volume will be commenced in our next; that it will be extended through three numbers, and be made to embrace the chief points, in which we think the work fails of doing justice to the Church.

☞In reply to a late application for the papers containing the review of Bishop McCrosky's Address, we take occasion to state that all the extra copies of those papers have been sold, and that of course no further applicants can be furnished.

☞The Maryland clergyman who asks whether we have received the journal of the last Convention, is informed that we have not received it.

The Earl of Dartmouth has most liberally offered a piece of land near Hill Top, in the parish of West Bronwich, for the site of a new church, and also the sum of £1200 toward the erection of the edifice, and £300 to be invested as a fund for keeping it in repair. His lordship's offer has been accepted, and a subscription has been entered into to carry this desirable object into effect.—*Wolverhampton Chronicle.*

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1839.

(Continued from page 95.)

The ordinary expenses of the ensuing year will probably be as follows:—

Salaries to Professors, Librarian, and Janitor,	$5,750 00
Interest on four Scholarships founded by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, . . .	400 00
Insuring Buildings and Library, . .	231 25
City tax, on Lots, not rented for the year 1838, ...	292 29
City tax, on Lots, not rented for the year 1839, ...	270 00
Incidental expenses, say	450 00
Interest on Scholarship Endowments, .	1,167 40
" the Library Permanent Fund,	360 00
	$8,920 94

From this deducting the interest on the above-mentioned loans and stock, . .	$5,713 00	
Rent of Lots for the present year, and arrearage of rents, probably,	350 00	
Balance now in Treasurer's hands, ...	198 81	
		6,261 81
Leaves a probable deficiency of		$2,659 13

Which must be paid out of the capital of the institution unless it shall be otherwise made up. But the committee trust that the churches will contribute much more than that amount. The experience of the last year proves that when the wants of the Seminary are made known to the Episcopal Church, the needful aid is not withheld.

The assessment of about $5,000 upon the real estate, mentioned in the last year's report of this committee, has been appealed from and remains undecided.

A small saving has been made in the expense of insuring the buildings and library against loss by fire: that item of expenditure is still very large, and the present policies being about expiring, the immediate attention of the trustees to the subject (if they shall consider it worthy of especial notice) is respectfully solicited.

For a detailed statement of the receipts and expenditures during the past year, the committee beg leave to refer to the account current of the treasurer, which has been audited by the Standing Committee, and will be submitted by them to the trustees.

All which is respectfully submitted.

Isaac Lawrence,
Wm. Johnson,
W. H. Harison, *Treas* } *Committee.*

New York, June 24, 1839.

Bonds and mortgages belonging to the Seminary—

Saltus, Son & Co., bonds and mortgages, ...	$10,000 00
Green & Wetmore, do. . . .	23,000 00
Robert Mc Dermott, do. . .	5,000 00
Sarah Morris and A. H. Van Bokkelin, do., . . .	2,800 00
Mary S. Watkins, do., . .	8,000 00
Peter G. Stuyvesant, bond,	25,000 00
Geo. Suckley, bond and mortgage,	8,200 00
	$77,000 00
Ground rent due from J. D. & N. Norris.	$383 85
Ground rent due from J. D. French,	60 00
	$443 85

Wm. H. Harison, *Treasurer.*

Rev. Dr. McVickar submitted the following proposed alteration of section 2 of chapter 10 of the statutes, viz. that an addition may be made to the section, so that it may be read thus:—

"Whatever interest may accrue during the vacancy of any scholarship, shall be applied to the increase of the capital of this institution," unless the capital of the scholarship be less than $2500, in which case the income shall go to the increase of the endowment up to that sum. On motion, the same was referred to a committee, consisting of the following gentlemen, appointed by the Chair, Rev. Drs. McVickar and Milnor, and Mr. Harison.

Right Rev. Bishops Doane and McCoskry; Rev. Drs. Barry and Jarvis; Messrs. Paynter and Huntington, were appointed the committee to sign, on the part of this Board, the testimonials to be conferred at the ensuing Commencement.

The Right Rev. Bishop Doane, Chairman of the Committee on the petition of Mr. Crummel, asked to be relieved from further service in that committee, which request was granted.

The Right Rev. Bishop Onderdonk of Pennsylvania was, on motion, appointed chairman of the committee to fill the vacancy thus occasioned.

The Right Rev. Bishop Onderdonk of New York gave notice of a proposed amendment in section 1 of chapter 7 of the statutes—substituting in the first sentence of the section, the word "being" for the words "having been admitted," and changing the phrase "shall be received" for the phrase "may be received." Agreeably to the provisions of chapter 8 of the statutes, the board unanimously dispensed with the appointment of a special committee.

On motion of the Rev. Dr. Mead, the resolutions presented by him yesterday, and at his instance laid on the table, were called up.

Whereupon, the Right Rev. Bishop Onderdonk of New York offered the following resolutions:—

Resolved, That a committee of seven be appointed as a substitute for the committee of last year, on the assignment of the exercises at the Annual Commencement, and that the several matters referred to the said committee of last year be, and they are hereby referred to the committee required by this resolution to be appointed; and that said committee report to this board at its next annual meeting, and confer with the faculty of the seminary on the several matters committed to it some time previous to the week in which the said next annual meeting is to be held.

Resolved, That the Rev. Dr. Mead's notice of a proposed addition to the statutes be referred to the above committee.

The Right Rev. Bishop Doane moved the postponement of the consideration of the same, which was duly seconded, and on the question being taken, was lost. The resolutions of the Bishop of New York were then adopted.

The committee called for by these resolutions was appointed by the chair, and consists of the following gentlemen:—Rt. Rev. Bishops Doane and Delancey; Rev. Drs. Milnor, McVickar, Jarvis, Taylor, and Barry.

The board adjourned.

June 27, 1839.

The board met.

Present.—Right Rev. Bishops H. U. Onderdonk, Benjamin T. Onderdonk, Doane, and McCoskry. Rev. Drs. Burhans, Jarvis, Mead, Lyell, Berrian, McVickar, Milnor, Anthon, Hawks, Bayard, Eastburn, Smith; Rev. Messrs. Brown, Forbes, Pardee, Harris, Croes, Woart, Hare, Neufville, Higbee; Messrs. Newton, Huntington, Paynter, Johnson, T. L. Ogden, D. B. Ogden, Verplanck, Harison, Wells.

The meeting was opened with prayer by the Right Rev. Bishop of Pennsylvania.

The minutes of yesterday were read and approved.

On motion, *Resolved*, That an addition of two members be made to the committee of seven, appointed yesterday, as a "substitute for the committee of last year, on the assignment of the exercises at the commencement."

Whereupon, the Rev. Dr. Hawks and the Rev. Dr. Mead were added by appointment of the chair.

A communication from the Rev. Dr. Seabury was read, as follows.

June 26, 1839.

To the Trustees of the Gen. Theol. Seminary.

Gentlemen,—In compliance with the request of the Standing Committee, I undertook, at the commencement of the second term of the seminary year, to discharge, as far as other avocations allowed, the duties of the Professorship of the Evidences and of Moral Science in connexion with Revealed Religion. By the arrangement of the faculty I was to meet the Junior Class once a week. The time thus allotted to me has been mainly devoted to the analysis of Bishop Butler's Analogy, in which the class have made regular recitations. I have also had occasion to deliver an original lecture on the Historical View of the Evidences, and another on the Province of Reason in Revealed Religion.

As the charge of a parish, the labors of which are constantly increasing, in addition to other cares, has long rendered it exceedingly inconvenient for me to discharge the duties connected with the professorship, and as I am at present aware of no circumstances which can lead to the misapprehension of my motives in relinquishing them, I would beg the trustees to accept on this occasion such assurances of respect and regard as are due, in the last communication which I shall have the honor to address to them.

I am, gentlemen, very respectfully, yours,

S. Seabury.

The following communication was received from the faculty.

The faculty of the Theological Seminary beg leave to recommend to the trustees the following students, members of the Senior Class, for the usual testimonials, to be conferred at the commencement to-morrow.

Wm. S. Bartlet,	Richard Newton,
Frederick Wm. Boyd,	Thos. C. Pitkin,
J. Barnwell Campbell,	F. W. I. Pollard,
Caleb Clapp,	Chas. Prindle,
Geo. Sewell Gordon,	Geo. Sayres,
Saml. M. Haskins,	Alfred Stubbs,
Andrew Hull,	Isaac H. Tuttle,
Joseph Hunter,	Thos. J. Wyatt,
Edwin N. Lightner.	

The Department of Pastoral Theology and Pulpit Eloquence, not having been under the charge of the faculty, they are not able to report upon that part of the course of study.

In behalf of the faculty.

Benj. T. Onderdonk, *Chairman.*

Clement C. Moore, *Secretary.*

June 27, 1839.

Whereupon, it was, on motion, *Resolved*, That the above-mentioned members of the Senior Class receive the usual testimonials, under the seal of this board, and signed on the part of the board by the committee appointed for that purpose, and by as many others of the trustees as may be convenient.

The board proceeded to the order of the day, viz. the resolution of Mr. Newton.

The Rev. Dr. McVickar moved to amend the resolution by striking out the words "in contravention of the constitution," and inserting in their place the word "inexpedient."

The Rev. Dr. Anthon offered the following resolution as a substitute for that of Mr. Newton.

Resolved, That in the opinion of this board, the trustees have not the power to appoint provisional or temporary instructers or professors in any other mode than by the one provided for in the constitution for the appointment of professors, viz. by a nomination made at one meeting of this board and acted upon at a subsequent meeting, due notice being given of the object of the said meeting to every member of the board. Which substitute was accepted by the mover of the original resolution.

The Rev. Dr. McVickar moved to amend the substitute by striking out the words "the trustees have not the power," and inserting instead thereof the words "it is inexpedient," the motion was not carried.

The question on the adoption of the substitute being before the Board, a motion was made that the vote be taken by orders; but not being sustained according to the requisitions of Section 3d of the Constitution, it did not prevail.

The ayes and noes were then called for and ordered, and the question was decided in the affirmative, as follows:

Ayes—Right Rev. Bishops Doane and McCoskry—Rev. Drs. Jarvis, Mead, Milnor, Anthon, Hawks, Eastburn, Smith—Rev. Messrs. Forbes, Harris, Woart, Hare, Neufville—Messrs. Newton, Huntington, Paynter.—Ayes 17.

Noes—Right Rev. Bishops Onderdonk of Penn., and Onderdonk of N. Y.—Rev. Drs. Lyell, Berrian, McVickar, Bayard—Rev. Messrs. Brown, Pardee, Higbee, Croes—Messrs. T. L. Ogden, Johnson, D. B. Ogden, Harison, Verplanck, Wells.—16.

The Rev. Dr. McVickar presented the following resolution to be connected with the foregoing, which, on motion, was referred to a committee appointed by the Chair, consisting of Drs. McVickar and Smith, and Mr. T. L. Ogden.

Resolved, therefore, in accordance with the above principle, that it is the incumbent duty of the Church to proceed forthwith to the permanent endowment of the two existing Professorships now vacant, and that this Board hereby pledges itself to the Church to that end, on the principle of each diocese contributing to the same in proportion to its respective members in the Board of Trustees.

(To be continued.)

The Rev. Mr. Osler has a charge in Upper Canada, the geographical extent of which is 240 square miles. He is the first clergyman ever stationed there, and his labors have been unwearied and abundant. He officiates in two churches seven miles apart, and at a school-room in a village where he is now building another church. He has also established six schools which were in a flourishing condition at the commencement of the late rebellion. His wife instructs the girls in sewing. No clergyman being located for many miles around him, he occasionally visits three stations, distant, ten, fifteen and thirty-seven miles respectively.—*Banner of the Cross.*

SUMMARY.

Geneva College.—In our notice of the commencement of this institution in August, 1838, we spoke of the improving condition which gratified others as well as ourselves. This improvement has been most successfully carried forward through the last collegiate year.—Though we have seen many dark and painful days connected with the college for 14 years, and have more than once concluded that all our hopes were perishing, we bless God and take courage under the altered aspect of the institution. The pleasure we have had in witnessing the commencement of the 7th has more than paid us for all our anxieties and toils, which, though of little value, have nevertheless been toils and exposures.

The improved state of the financial department enables the trustees to *pay* the professors and tutors reasonable and satisfactory salaries for their very extended and unusual labors.—The evidence afforded of the zeal, ability and success with which the faculty have attended to their extraordinary labors, and the manner in which those labors have been met by the students, made it to us a real pleasure to be present on this occasion. We have the fullest confidence in expressing the belief that in no college in our land is there a more efficient, persevering and able system of teaching, and no one in which a better opportunity is offered for a full and thorough education.

Commencement day was a beautiful and bright one. The charming village of Geneva was never more delightful. A fine shower in the afternoon before had laid the dust and washed the foliage. The various shade trees were in their cleanest and freshest dress; the courtyards and gardens displayed their richest hues in a profusion of Dahlias, and other flowers and shrubs. The surface of the Seneca, as if it wished to reflect all the beauties with which it was surrounded, lay in mirror smoothness, and the air was most bland and cheering; while the neighboring hills and fields exhibited the hay-field and the golden harvest in a delightful fulfilment of the declaration, that he who ruleth over all had given a goodly heritage to his people, "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth." Long may his grace water this garden, causing plants of righteousness to grow and flourish there, producing abundance of fruits unto holiness.

Of the exercises of the day we are not able to speak as fully as we could wish, because other duties obliged us to absent ourselves a part of the time. The young gentlemen who graduated, acquitted themselves with great credit to the institution and themselves. The address of the Rev. President, Dr. Hale, was a noble and able production, full of his usual sound sense and clearness of perception. The address of Gen. Dix to the societies, on the advancement of science in the last century was full of interesting matter. These able discourses will be published, and therefore we can now add nothing further in relation to them.

The address of Mr. Woodruff we were prevented from hearing, in consequence of an indispensable duty requiring us to leave Geneva, at an earlier hour than we had intended.

Utica Gospel Messenger.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, the humble petition of the Chancellor, Masters, and Scholars of the University of Cambridge, showeth—

That your petitioners contemplate, with unfeigned concern and alarm, the scheme of National Education which has been framed by a committee of her majesty's most honorable Privy Council, and recently submitted to your honorable House, with the view of obtaining from the legislature the means of carrying it into practical operation.

That your petitioners most earnestly desire, that the real and substantial benefits of education should be extended to every class of the community; and, in proportion to their zeal for the furtherance of this momentous object, is their anxiety that the measures to be adopted for this end should, under Providence, be the most proper and salutary.

That, as members of the Catholic Church of Christ, your petitioners entertain the deliberate conviction that, of any system of sound religious instruction, the distinctive and saving doctrines of the Gospel must constitute both the foundation and the all-pervading principle,—as Protestants, they cherish the highest respect and reverence for the labors of those pious and learned men to whom the world is indebted for the authorized English version of the holy Scriptures,—as warmly attached sons of the Church of England, they deprecate any attempt to withdraw, even partially, the spiritual training of her youth, particularly the children of the poor, from the guardianship and superintendence of those to whom these duties especially belong—namely, the parochial clergy.

That, in the details of the plan of National Education, for which the approbation of your honorable House is sought, your petitioners have looked in vain for a clear recognition of any one of the important principles which have now been stated.

That, it is proposed therein to refer the ordering of the whole matter of instruction to individuals, for the tenor and correctness of whose religious feelings and opinions no security is required—no stipulation made.

That, by the provisions of this plan, the Roman Catholic version of the Scriptures is placed upon a footing of perfect equality with that translation of holy Writ which not only the members of the Established Church, but very many of other denominations of Christians, regard with especial veneration, as a version of undoubted authority, and as the great bulwark of the Protestant faith.

That this scheme—avoiding studiously, as it would appear, the very name of Christianity—presents religion under a form so undefined, and, by its division of religious instruction into "general" and "special" seeks to establish distinctions so arbitrary and unwarranted, that, far from affording any solid ground of satisfaction, it fills the pious and reflecting mind with uneasiness and distrust.

That, under a deep sense of the evils to be apprehended from this measure, if carried into effect—evils which, in the judgment of your petitioners, will affect most injuriously the best interests of the present and all succeeding generations; and impressed with the awful responsibility which attaches to a Christian state in a matter so directly concerning the glory of God and the welfare of his people, your petitioners earnestly implore your honorable House to withdraw its sanction from the scheme of National Education which has been recommended by the committee of her majesty's most honorable Privy Council.

British Magazine.

The school-house which was built by Lady C. Greenly, near Kingston, has been within the last few days endowed by Mrs. Greenly, of Titley Court, with the munificent sum of £1000, to be invested in such a way as will be most useful in procuring the blessings of education in the tenets of the Church of England to the children of the poor.—*Hereford Journal.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourteenth Sunday after Trinity, September 1, Granville. Tuesday, 3, Fort Edward. 4, Sandy Hill. 5, Glenn's Falls, *Warren country.*

Fifteenth Sunday after Trinity, Sept. 8, *Schenectady*, institution A. M., confirmation P. M. Tuesday, 10, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. 11, Walden, *Orange county*, ordination A. M., confirmation P. M. Friday, 13, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

CALENDAR.

SEPTEMBER.

1. 14th Sunday after Trinity.
8. 15th Sunday after Trinity.
15. 16th Sunday after Trinity.
18. } Ember Day.
20. } Ember Day.
21. } Ember Day, and St. Matthew.
22. 17th Sunday after Trinity.
29. 18th Sunday after Trinity.

NOTICES.

The re-opening of the Church of the Annunciation is deferred (in consequence of painting) to the first Sunday in September. Aug. 31, 1839.

NEW YORK CONVENTION.

The next annual Convention of the Diocese of New York will be held on Thursday, the third day of October, in St. Paul's Chapel, in the city of New York, at 10 o'clock in the morning.

By order of the Bishop,

Benjamin I. Haight, Acting Secretary.

The Utica Gospel Messenger will please copy the above notice. Aug. 24—5t.

EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.

The next session of this institution will commence on Wednesday, the 25th of September. The *qualifications* for admission into the junior class may be learned from the following extract from the "rules for the government of the seminary," viz. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for holy orders with *full qualifications*, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

Applicants for admission into the junior class will assemble on the first day of the session in the library for examination. The present members of the institution, as well as applicants for admission, are reminded of *the importance of punctual attendance* at the commencement of the session.

By order,

E. R. Lippitt, Secretary of the Faculty.

Theological Seminary, August 1, 1839.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sum:—

Contribution from the quarterly collections of St. Bartholomew's church, Rev L P Balch, rector, by the hands of the treasurer, $50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by Thomas C. Butler, agent

Where may be had the Society's Bibles, Testaments and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From John P Stagg, Esq, donation, $20. From annual subscribers, $3. Total, $23.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by Thomas C Butler, agent

Where may be had the society's tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From Christ Church, Cooperstown, Rev F T Tiffany, rector, collection for education and missionary fund, $7 32; from Christ Church, Ballston Spa, Rev D Babcock, collector, $38 65; and from Sunday school of same church, $3 35; also from Bethesda Church, Saratoga Springs, $20 by the hands of Dr Clark, for missionary fund. Total, $69 32

C. N. S. Rowland, Treasurer, 55 Water st.

August 29, 1839.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to August 29, from the following persons viz.

Marsh, Capen, Lyon & Webb, Boston, Mass; Henry H Hoffman, Quincy, Ill, with remit; Rev P S Chauncey, Rye, N Y; Frederic Sill, Middletown, Conn, with remit; R P Williams, St Louis; Thomas Latimer, Philadelphia, 2; Joseph Gill, Richmond, Va; Rev R S Adams, Louisville, Ky; Rev G B Engle, Hudson, N Y, with remit; Wm A Walker, Poughkeepsie, N Y; Rev Thomas Meachem, Allens Hill; Postmaster, White's Mills, Va, with remit; Postmaster, Eaton, N Y, with remit; Postmaster, Sing Sing, N Y; J Fennimore Cooper, Cooperstown, N Y, with remit.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 29, from the following persons, viz.

From Joseph Gill, Richmond, Va; L N Gridley, Hudson, 2 letters with remittance; Miss C B Watlington, St Croix.

Packages forwarded by the Episc. S. S. Union, during the week ending August 29.

To Joseph Gill, Richmond, Va, 1 package, per schooner Manchester; to Miss C B Watlington, Bassin St Croix, 1 parcel, left at Thomas Focke & Son's, 48 South street, to be sent by the Fredonia; to Thomas W Brown, treasurer of Trinity Church Sunday school, Newport, R I, 1 package, per steamer Narragansett; to Rev W E Eigenbrodt, Bainbridge, Chenango co, N Y, 1 package sent to 220 Thompson street; to Rev J A Hicks, Rutland, Vt, 1 package, sent to Wilson, Butler & Baldwin; to W Woart, Newburyport, Mass, 1 package, sent to Swift & Nichols; to E C Dorr, Amesbury, Mass, 1 package sent to Swift & Nichols.

PORTSMOUTH, VA. presents one of the best fields for a good select classical school with which the writer of this communication is acquainted. There is nothing of the kind in this town, which contains a population of more than five thousand inhabitants; among whom is as large a proportion of children as can be found in any other place in the United States. There are two schools here in which the classics are taught; but they are of a promiscuous character; and many parents, unwilling to send their children to such, are compelled to send them to Norfolk, or some other place, at a vast increase of expense. There are more of such children here, thus sent abroad than would make up two select schools, of twenty or twenty-five scholars each: for whom parents would be willing to pay from fifty to seventy-five dollars tuition per annum. The object of this notice is to let these facts be known, that some competent teacher may be induced to come and occupy this situation. To succeed he must be a man of independence of character, and possessed of the qualifications and means to sustain him under any circumstances. It is desirable that he should be a pious man; certainly, of the strictest morality; and the minister would prefer that he should be a member of the Episcopal Church, and a communicant. Will some such person come, and make trial of this situation? The next fall would be a most favorable opportunity to commence such an undertaking.

August 31, 1839. 4t A Parent.

THE Grammar School of the University will re-open on the first Monday of September. For admission apply at No. 1, University Buildings, between 8 and 11 A. M. where circulars can be procured.

J. Leckie, Master in the Classical department; C. H. Edgar Master in the Mathematical do; James Sexton, Master in Commercial do; L. H. Hobby, Master in Junior do.

All the Assistants of the last year remain in the several departments. C. Mason, Rector.

August 31, 1839. 2w

ORGAN FOR SALE.—A fine toned parlor organ in mahogany case, suitable for a small Church, to be seen at 50 Canal street. Aug. 31, 1839.

ST. LUKE'S FEMALE SCHOOL,—(No. 374 Hudson street, corner of Grove.)—The fall quarter of this Institution will commence on Monday, September 2d. The members of school are requested to assemble on the previous Saturday to select and regulate their desks. Applications for admission may be made at the school on Saturday or Monday.

N. B. A Stage will be chartered to run from the lower part of Broadway, through Bleecker street, to the school, for the convenience of pupils residing at a distance.

Thomas P. Dolbear, Principal.

August 31, 1839. 2t

OXFORD THEOLOGY.—Contents of the five numbers already published:—*Tracts for the Times.*—No. 1 Thoughts on the Ministerial Commission; 2 The Catholic Church; 3 On Alterations in the Liturgy, The Burial Service, The Principle of Unity; 4 Adherence to the Apostolical Succession the safest course, On Alterations in the Prayer-book; 5 On the Nature and Constitution of the Church of Christ; 6 The Present Obligation of Primitive Practice, A Sin of the Church; 7 The Episcopal Church Apostolical; 8 The Gospel a Law of Liberty, Church Reform; 9 On shortening the Church Services, Sunday Lessons; 10 Head of a Week-day Lecture; 11 The Visible Church—Letter I and II; 12 Bishops, Priests and Deacons; 13 Sunday Lessons, The Principle of Selection; 14 The Ember Days; 15 On the Apostolical Succession in the English Church; 16 Advent; 17 The Ministerial Commission a Trust from Christ, &c.; 18 Thoughts on the Benefits of the System of Fasting enjoined by our Church; 19 On Arguing concerning the Apostolical Succession, On Reluctance to confess the Apostolical Succession; 20 The Visible Church—Letter III; 21 Mortification of the Flesh, a Scripture Duty; 22 The Athanasian Creed; 23 The Faith and Obedience of Churchmen the Strength of the Church; 24 The Scripture View of the Apostolic Commission. Aug 31, 1839.

A Gentleman residing in the parish of Rapides, La., wishes to procure an instructress, qualified to teach the following branches of instruction in his family:—Reading, writing, spelling, composition, grammar, elementary geography, universal and ancient geography, arithmetic, ancient and modern history, rhetoric, logic, natural philosophy, euclid, algebra, astronomy, moral and intellectual philosophy, elements of criticism, chemistry and botany, Latin, French, drawing, painting in oil, music on the piano forte. Aug. 31, 1839. 2t*

CIRCULAR of the Flushing Institute for the Education of Young Ladies. Rev. J. F. Schroeder, D. D., rector.

This seminary, to be opened on the first day of October next, will offer many peculiar advantages for establishing the health, maturing the moral and intellectual discipline, and promoting the present happiness and eternal welfare of such young ladies as may be admitted members of the institute. In all its plans a careful reference has been had to the experience of the best schools in Europe and our own country. Its charges for board and tuition are moderate; and no pains will be spared to render it in all respects what the most affectionate and solicitous parent or guardian can desire. An earnest wish to afford *his own* daughters the best opportunities to cultivate their minds and form their characters, is a pledge to those who may confide *their children or wards* to the rector of this institute, that *these also* will partake of every benefit that his observation and experience may enable him to provide.

Plan.—The inmates of the institute will form a Christian family, over which the rector, aided by capable assistants, will preside,—entering as far as possible into the feelings of all the household, and striving by every means to furnish them with a liberal education; to foster in them, more especially, the domestic virtues; and to fit them, from the influence of the purest motives of religion, to be themselves wise, virtuous, and happy, and to be prepared to make others partakers of the same blessedness.

Buildings and Grounds.—The spacious buildings, and the ample pleasure grounds, comprising six acres of land, are well and favorably known, being the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence commanding a delightful and extensive land and water prospect, and possessing all those advantages which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the institute are convenient and airy; the saloon for recreation is about sixty feet in length; the out-buildings are numerous, the grounds are ornamented with trees and shrubbery, and arrangements are in progress to afford the pupils the best opportunity to become practically acquainted with floral horticulture, and botany in general.

Intellectual Department.—The full course of study embraces every branch of a thorough English and classical education not incompatible with the female character nor calculated to produce pedantry. It will be conducted by the rector, with the aid of a number of able and experienced teachers. A presiding governess and a French governess, as well as several other instructresses will reside in the building; and arrangements have been made to secure the services of eminent lecturers and masters in the city and neighborhood of New York, in the various useful and ornamental branches of the prescribed course of study. The teachers are required to aid and encourage the pupils in preparing their lessons, and to render their residence in the institute not only profitable but agreeable

Moral Department.—To the moral and religious instruction of the pupils the rector will devote his personal and particular attention; so that while the mind of any one of them is replenished with useful and ornamental knowledge, and her manners cultivated and refined, the best sensibilities of the heart will not be neglected. The chapel attached to the institute will be open every day for morning and evening prayer, according to the forms of the Protestant Episcopal Church. As a presbyter of this Church, the rector of the institute is free to avow his ardent attachment to the Church's doctrines and worship, and to let it be distinctly understood that the spirit of her forms will be assiduously cherished; and such instruction will be given in sacred knowledge and practical piety as to render religion both attractive and interesting, to associate sound education with Christian principles, and to fit the pupil, instead of merely shining in the gay circles of this world, to be accounted worthy, after a useful and happy life on earth, of a place among the glorious society of heaven. *The education of the social sympathies and moral feelings*, is a subject of primary importance in our course. By a due regard to this many women of rare intellectual acquirements, now unhappy in their domestic relations, might have been eminent examples of whatever can give a grace to life, or hallow by the sacred emotions and benign influences of the Gospel.

Physical Department.—The mind of no pupil in the institute will be educated at the expense of the body. A variety of alluring exercises will be introduced, calculated to impart ease and gracefulness, and produce agility and vigor. Particular arrangements will be made in an appropriate part of the grounds, for the practice of archery; and the saloon will be devoted to innocent and entertaining games and sports combining healthful bodily exertion with mental relaxation and amusement during leisure hours.

Domestic Arrangements.—The spacious dormitories under the charge of a well-qualified matron, will be divided into alcoves, each alcove to be in general assigned to but one pupil; so that instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing, and washing *in common*, a delicacy and neatness will thus be insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction will be afforded by the matron, in the arranging and care of wardrobes, and in several branches of household duty, a knowledge which is deemed essential to such as may be called to take part in conducting or superintending the concerns of a family.

Terms.—The academical year is divided into two terms or sessions, and each session into two quarters. The *first session* will commence on Tuesday, the 1st day of October, and continue for twenty-one weeks when there will be a *winter vacation* of a few days. The *second session* will commence on the second Tuesday in March next, and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end, every year, on the day before the 1st Tuesday in October. Suitable measures will be taken to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole, or any part of the vacation at the institute; and parents who reside in cities, especially those in the southern section of the country, will find it agreeable to be with their children at Flushing at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

Expenses.—Board and tuition, $150 for each session of twenty-one weeks, payable in advance. No pupil will be taken for a less period than one term. *Extra charges* per quarter are as follows:—For any modern language, $8; any ancient language, $6; drawing and painting, $10; ornamental needlework, $8; music on the piano, $20; the guitar, 10; the harp, $25; singing, $10; and the ordinary charge for the use of the musical instruments.

Books and stationary will be furnished with the consent of parents or guardians, at the usual retail prices in New York. Fuel for the winter, $4; washing $6 per quarter.

N. B. An abatement will be made, in the case of the younger pupils while in the preparatory studies, the charge being $125 per term.

Requisites.—Each pupil must be provided with bed and bedding, towels, napkins, and ring, fork and spoons. Her apparel must be marked with her name and number. She is also to have her own Bible and Prayer-book. If preferred by the parents or guardians, any or all of these requisites will be furnished at a moderate charge.

For further particulars, address, by mail, the Rev. J. F. Schroeder, D. D., New York. After September 15 all letters are to be addressed to him at Flushing.

☞ The institute may be visited daily, both by water and by land. A steamboat plies to Flushing twice every day from the foot of Fulton-street, New York; and there are public coaches also that run twice a day over a good road from 21 Peck slip. Excellent ferry-boats are continually passing between Grand-st. and Williamsburg, throughout the day and evening.

New York, Aug. 24. 1m.

THE Rev. Hiram Adams' Select School for Boys will open on the first Monday in September, in Ulster Village, Ulster county. Two boys could be received if application be made soon.

August 17, 1839. 4t.

WANTED.—An assistant teacher in a small select school in the country. A theological student, who understands the French language, would be preferred. A part of his time only would be required.

August 17, 1839. 4t.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Two swell Organs with same stops as above, in handsome painted cases.

Five parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st., which if not sold by the 1st September, will be to hire.

An Organ of six stops, standing in All Saints' Church Henry-st.

A second hand parlor Organ. Apply to

Aug. 24. Henry Erben, Centre-st.

ORGANIST. The advertiser is desirous to obtain the situation of Organist, to an Episcopal church, in the country, and not particular as to the state. He is perfect master of the organ and has had many years of experience as an organist, and he would feel much pleasure to unite with the office, the whole direction of a choir. Understanding the proper mode of chanting, and the manner to perform the church service, he flatters himself that any church being in want of a competent person to discharge the duties of an organist, to be equal to their expectations, and found to be one who would study to please, and advance the interests of the church, by superior music. All communications to be made by letter post paid, addressed to O. P. care of Mr. Jardine, Organ builder, 426 Broadway, New York, will be promptly attended to.

Aug. 24. 2t

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. Louis Sherman, Prot. Epis. Press.

Also the first volume for sale as above. 142 Fulton-st.

Aug. 24

AN ORGANIST wants a situation in one of the Episcopal Churches in New York or Brooklyn. Small compensation only required. Please address box 141, B. P. office.

Aug. 24. 3t.

ON Sunday, August 11, 1839, a new organ was opened in St. John's Church, Cohoes, from the manufactory of George Jardine, Broadway, New York, which we are informed, is the first of the kind ever made in this country; possessing besides, all the appliances of a regular Finger Keyed Organ, the addition of Barrel movements, which can perform all kinds of music to an unlimited extent.

To those about furnishing their churches with Organs, we have great pleasure in inviting them to inspect it, and also in recommending Mr. Jardine as a builder, every way deserving of their confidence; and in justice to him, we declare that, not only is it a most beautiful Finger Organ, but that its mechanical execution of Psalmody, is of the highest order of excellence, and far surpassing our expectations.

Signed. L. M. Tracy, David Hamilton, A. S. Wilkinson, J. Houghton, O. C. Hubbard—Vestrymen.—*Albany Argus.*

Aug. 24. 2t

WANTED, as tutor for a private class of boys, to be located in Burlington, N. J., a gentleman who can bring unquestionable testimonials as to piety, and high classical, and mathematical attainments. An Episcopalian is desired. This situation will be an eligible one, as the number of pupils will be limited. Early application is desirable. Address Mrs. Eliza H. Emory, Baltimore Md., till 1st of September, afterwards at Burlington, N. J.

Aug. 24. 4t.

ORGANS.—George Jardine, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—6m

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

Terms *per quarter* of twelve weeks.

For the English Department. - - -	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary, - - - - - - -	50
Fuel per season, - - - - - -	1 00

Any further information respecting the school can be obtained by application at the school nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No.* 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum manus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev. W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

POETRY.

HYMN.—BY J. G. WHITTIER.

A hymn more, O my lyre!
Praise to the God above,
Of joy, and life, and love,
Sweeping its strings of fire!
Oh, who the speed of bird and wind,
And sunbeam's glance will lend to me,
That soaring upward I may find
My resting-place and home in thee!
Thou, whom my soul midst doubt and gloom
Adoreth with a fervent flame—
Mysterious spirit, unto whom
Pertains nor sign nor name!

Swiftly my lyre's soft murmurs go,
Up from the cold and joyless earth,
Back to the God who made them flow,
Whose moving spirit sent them forth.
But as for me, O God, for me!
The lowly creature of thy will,
Ling'ring and sad, I sing to thee,
An earth-bound pilgrim still.

Oh, watchers of the stars at night,
Who breathe their fire, as we the air—
Suns, thunders, stars, and rays of light,
Oh, say is He, the Eternal there?
Bend there around his awful throne
The seraph's glance, the angel's knee,
Or are thy inmost depths his own,
O wild and mighty sea!

Thoughts of my soul, how swift ye go,
Swift as the eagle's glance of fire,
Or arrows from the archer's bow,
To the fair aim of your desire.
Thought after thought, ye thronging rise,
Like spring-doves from the startled wood,
Bearing, like them, your sacrifice
Of music unto God.

And shall those thoughts of joy and love
Come back again no more to me,
Returning like the patriarch's dove,
Wing-weary from the eternal sea,
To bear within my longing arms
The promise-bough of kindlier skies,
Pluck'd from the green, immortal palms
Which shadow paradise?

All-moving Spirit, freely forth,
At thy command, the strong wind goes;
Its errand to the passive earth
Nor art can stay, nor strength oppose,
Until it folds its weary wing
Once more within the hand divine;
So, weary from its wandering,
My spirit turns to thine.

Child of the sea, the mountain stream,
From his dark caverns, hurries on,
Ceaseless by night and morning's beam,
By evening's star, and noontide sun,
Until at last it sinks to rest,
O'erwearied, in the wasting sea,
And moans upon its mother's breast—
So turns my soul to thee.

O thou, who bidd'st the torrent flow,
Who lendest wings unto the wind—
Mover of all things, where art thou?
Oh, whither shall I go to find
The secret of thy resting-place?
Is there no holy wing for me,
That soaring, I may search the space
Of highest heaven for thee?

Oh, would I were as free to rise
As leaves on autumn's whirlwind borne—
The arrowy light of sunset skies,
Or sound, or lay, or star of morn,
Which melts in heaven at twilight's close,
Or aught which soars uncheck'd and free
Through earth and heaven, that I might lose
Myself in finding thee!

From Lake's Sermons.

THE CHRISTIAN CALLING AN ARGUMENT TO A HOLY LIFE.

Christianity is a virgin of such unspotted honor, there are few in the world that have spoken ill of her, yea, that have not been in love with her; such is her lustre and power, that she excites a complacency and delight even in them that oppose her; such is the glory and triumph of her goodness that it strikes a reverence into those that seem to neglect it; it finds a place in his breast whose hand is raised to suppress it, and worketh delight where it cannot win assent. As the painter, who was to draw Venus, surveyed the most celebrated beauties of Greece, and took one feature from one, another feature from another; so the beauties and excellencies and wisdom of all laws and religions seem to be put together in this beautiful face of Christianity; so that her admirable symmetry extorts this confession even from those that are not her proselytes, that she is not of human extraction, but is the daughter of God; all the laws in the world stand up before it, as the magicians did before Moses, tacitly confessing it to be *the finger of* God. Her very enemies did acknowledge this, and we her proselytes must believe it; for our apostle directs us to her extraction, God hath called us: it is the will and command of a most holy God, who is frequently in Scripture described by this emphatical character, the holy One. He is essentially and fundamentally so, the divine nature being the spring and original of all holiness. Again he is eminently and transcendantly so, holiness is in him not as a quality, but his nature; he is perfect in holiness, and he is equally holy always and at all times. Again he is effectively so, for he works and advances holiness in his creatures. Lastly he is exemplarily so, the grand exemplar and pattern of holiness, "Be ye holy as I am holy."

Wherefore since he, whose command and will it is that we should be holy, is a most holy God, how should we endeavor to resemble him in holiness? All that belongs to God is holy; his name is holy, "Holy is his name," says the blessed Virgin; his person is holy, therefore the seraphims cried one to another, "Holy, holy, holy Lord God of hosts;" his works are holy, "The Lord is righteous in all his ways, and holy in all his works;" his temple is holy, and so frequently called; his kingdom is holy, for St. John tells us, "that no unclean thing shall enter into" it. Now for the same reason that we are to imitate God's holiness, we should be prevailed upon to imitate his mercy and love, and all his other attributes. God is merciful, therefore we must be merciful; God forgiveth his enemies, therefore we must forgive ours, which is our Saviour's own argument, "I say unto you, love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Matt. v. 45. Thus God is love, and therefore we must love; which is St. John's argument, "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not knoweth not God, for God is love." 1 John iv. 7. So God is holy, and heaven is called the habitation of his holiness, therefore we must be "holy in all manner of conversation."

It may be thought a trite and common, but it is a very good remark, that the Roman censors took such a distaste at Scipio, the son of Africanus, that they took from off his finger a ring, in which was engraved the image of his father, because he degenerated from his father's virtues; they would not suffer him to bear his image outwardly, whose image he bore not in his mind. How little then do we deserve to bear the name of Christ in our appellation of Christians, if we bear not his image in our lives? How little do we deserve to be called the sons of God if in nothing we resemble our Father, if when our heavenly Father is holy we are unholy? Thus much of the first argument.

The second is taken from the grace and mercy of God in calling us. He hath called us from Gentilism, from the kingdom of Satan, and from the works of "darkness to his marvellous light," from servitude to sin "into the glorious liberty of the sons of God." And this calling is either external or internal.

1st. External, which we may again distinguish into general and particular; general and common vocation or calling extends even to heathens, who may, by the dictates of reason and light of nature, if they shut not their eyes against the light, be directed to the knowledge of their Almighty Creator and most gracious benefactor; for we may refer hereunto those words of the apostle, "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which show the work of the law written in their heart, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. ii. 14, 15. Some of them could not but acknowledge this; O Lord, says Hermes, I behold thee in thy works above, and in thy creatures here below; thy mark and character is stamped upon them; and to the same purpose he says, *Deum tangi in suis operibus*, that God might be touched and felt in his works; which expressions he that seriously considers must be forced to say with our apostle, that the "invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i. 20.

2dly. Particular vocation or calling is when God calleth us by the revelation of himself in the ministry of his word, which he, as a most free agent, communicates to what nation or people soever he shall in his infinite wisdom think fit; "He showeth his ways unto Jacob, his statutes and ordinances unto Israel;" he hath not dealt so with every nation.

But to stop here a little, though the argument of my text, which is to persuade us to holiness, is capable of being urged from the general and universal call, so that had God only spoke to us by the instinct of nature, and by the works of his creation, it would be easy to show how the creatures in their several ranks and degrees preach holiness to us, even from the celestial throne of heaven, down to the "earth which is God's footstool," the machine of which instructed those Gentiles that the supreme God was by no means to be dishonored, but hallowed in all their approaches to him; yet we Christians are farther obliged to this duty of honoring God by a more particular call, and more especially we of this kingdom, and of this city; so that I may say what Christ once did to his disciples, "Blessed are the eyes which see the things which ye see; for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke x. 23. God formerly called the Jews, as his peculiar people, to whom he committed his oracles; but because "they rejected the word of God, and judged themselves unworthy of everlasting life," he then turned to the Gentiles, even to us, who are now the chosen, the called of God, "who hath called us to his kingdom and glory;" therefore ought we "to walk worthy of him" in holiness of life; for so the apostle declares, "He hath called us with an holy calling," therefore should we be "holy in all manner of conversation."

But besides this there is an internal calling, when God not only offers his grace, but moves and inclines men to submit to it, when men are not only outwardly called by his word, but also inwardly moved by the operations of his Holy Spirit. Of this the apostle speaks, "Knowing, brethren, your election of God, for our Gospel came not to you in word only, but also in power, and in the Holy Ghost." 1 Thes. i. 4. So we read again, "As many as received him, to them gave he power to become the sons of God." John i. 12. We attempt not to pry into God's eternal decrees, nor presume that we know our names to be "written in the book of life;" yet we trust, through the mercy of the God of Israel, that we are the "Israel of God," and belong to the election of grace. Now if we trust or hope that we are the sons of God, what a mighty obligation is this to piety and a holy life? "Whosoever hath this hope in himself," saith St. John, "purifieth himself even as he is pure; whosever nameth the name of Christ," that is, by an external profession, or whosoever is named by the name of Christ, (for the word is capable both of an active and a passive signification,) ought in reverence to that holy name to "depart from all iniquity." That name which we name, or is named on us, speaks us servants, and what becomes servants but obedience? And how Christ will be served we are told by Zecharius, "In righteousness and holiness before him all the days of our life." Luke i. 75. Again, the name which we name makes us friends, and Christ tells us upon what conditions he receives us into his friendship, "Ye are my friends if ye do whatsoever I command you." John xv. 14. The name which we name speaks us brethren, and fraternity supposeth conformity, that we should be conformed to the image of his Son, "That he might be the first-born among many brethren." Rom. viii. 29. Thus if we consider the mercy and grace of God calling us either outwardly by the ministry of his word, or inwardly by the operations of his Spirit, it is an unanswerable argument to obedience and a holy life.

But the mercy of our vocation will appear more illustrious from the misery that we were subject to before God called us, us who were plunged in misery, and not able to move one step toward happiness. Solomon speaking of wisdom, saith, "Wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief place of concourse, in the opening of the gate." Prov. i. 20, 21, 22. And whom does she call? Even fools and simple ones, "How long, ye simple ones, will ye love simplicity?" And again, "Wisdom hath sent forth her maidens, and crieth in the high places of the city;" and whom does she cry after? Simple ones again, and persons void of understanding, "Whoso is simple, let him come in hither, as for him that wanteth understanding, she saith unto him, Come eat of my bread, and drink of the wine which I have mingled." Now whom does Solomon mean by wisdom but a greater than himself, even Christ Jesus calling us by his Gospel? And who were we when thus mercifully called? We were simple ones that loved simplicity, and fools that hated knowledge, persons void of understanding, poor wretches involved in darkness, the darkness of sin, ignorance, and misery; so the apostle, "God hath called us out of darkness into his marvellous light." 1 Peter ii. 9. Nor was our misery more deplorable than our impotence; for we could not stir a step till he called us, and when he called us we could not come till he drew us, "No man can come to me unless the Father draw him." John vi. 44. But why, says St. Austin, does God draw us, and not lead us? His answer is, that we might not think any thing of our will and merit to have gone before; for saith the apostle, "He hath called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began." 2 Tim. i. 9. This consideration is another strong motive to holiness; for shall we, who are called unto light, return to darkness, and "love it rather than life?" Shall we who are emancipated from the slavery of a more than Egyptian bondage, look back to the garlic, and onions, and fleshpots of Egypt? What a requital would this be to such an infinite mercy to repay him, who hath delivered us from the greatest calamity with that which dishonors and provokes him? It is his own expression, "I am broken with their whorish heart," as the loving husband is with the disloyal carriage of his adulterous wife. What a retaliation is this to a good God, who hath called us by his word and Spirit, to grieve, quench, resist, and "do despite to this Holy Spirit of grace?" What an unmerciful piece of cruelty is it to ourselves, when rescued by the divine mercy, to return to that which weakens our comforts, which troubles our consciences, which makes our present good things unpleasant to us, and embitters the sense of present evils; which breaks off our communion with God, "who hath called us with a holy calling;" and will, unless we return to him by repentance, separate us from his glorious presence for ever? If the highest ingratitude towards God, and the more barbarous inhumanity and cruelty toward ourselves, be not an argument of sufficient weight with us, certainly we are unmalleable to the strokes of conviction.

AN EVENING WALK IN BENGAL.

BY THE LATE BISHOP HEBER.

Our task is done! on Gunga's breast
The sun is sinking down to rest;
And moor'd beneath the tamarind bough,
Our bark has found its harbor now;
With furl'd sail and painted side,
Behold the tiny frigate ride.
Upon her deck, 'mid charcoal gleams,
The Moslem's savory supper steams,
While all apart, beneath the wood,
The Hindoo cooks his simpler food.

Come, walk with me the jungle through;
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds his solitude;
Now (taught by recent harm to shun
The thunders of the English gun,)
A dreadful guest, but rarely seen,
Returns to scare the village green.
Come boldly on! no venom'd snake
Can shelter in so cool a brake.
Child of the sun, he loves to lie
'Mid nature's embers, parch'd and dry,
Where o'er some tower in ruin laid,
The peepul spreads its haunted shade;
Or round a tomb his scales to wreathe,
Fit warder in the gate of death!
Come on! Yet pause! behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glows the geranium's scarlet bloom.*
And winds our path through many a bower
Of fragrant tree and giant flower;
The ceiba's crimson pomp display'd
O'er the broad plantain's humbler shade,
And dusk anana's prickly blade,
While o'er the brake so wild and fair,
The betel waves his crest in air.
With pendent train and rushing wings,
Aloft the gorgeous peacock springs;
And he, the bird of hundred dyes,
Whose plumes the dames of Ava prize.
So rich a shade, so green a sod,
Our English fairies never trod;
Yet who in Indian bower has stood,
But thought on England's good greenwood?
And bless'd, beneath the palmy shade,
Her hazel and her hawthorn glade,
And breathed a pray'r, (how oft in vain?)
To gaze upon her oaks again?

A truce to thought! the jackall's cry
Resounds like sylvan revelry;
And through the trees, yon failing ray
Will scantly serve to guide our way.
Yet mark! as fade the upper skies,
Each thicket opes ten thousand eyes.
Before, beside us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring;
While to this cooler air confess'd,
The broad Dhatura bares her breast,
Of fragrant scent and virgin white,
A pearl around the locks of night!
Still, as we pass, in soften'd hum,
Along the breezy valleys come
The village song, the horn, the drum;
Still as we pass, from bush and brier,
The shrill cigala strikes his lyre;
And what is she whose liquid strain
Thrills through yon copse of sugar cane?
I know that soul-entrancing swell,
It is—it must be—Philomel.

Enough, enough, the rustling trees
Announce a shower upon the breeze—
The flashes of the summer sky
Assume a deeper, ruddier dye;
Yon lamp that trembles on the stream,
From forth our cabin sheds its beam;
And we must early sleep, to find
Betimes the morning's healthy wind.
But, oh, with thankful hearts confess,
Even here there may be happiness;
And He, the bounteous Sire, has given
His peace on earth, his hopes of heaven!

THE MATERIAL TEMPLE.

The material temple raises to-day, the voice of *invitation and counsel*. For thy soul's health and salvation, at so much expense of care, and toil, and means, was I erected. My spire tells thee look away from earth up to heaven. My arches, representatives of nature's arches, in those forest groves consecrated to stillness and solemnity, call thee to thoughts of spirituality and immortality. My *three* great aisles remind thee, that *here* fellowship is with the Father, and the Son, and the Holy Ghost. My font exhorts: "arise and be baptized and wash away thy sins, calling upon the name of the Lord." My *open* chancel commands: "do this in remembrance of me." The inscriptions, not yet, but soon to be on my walls, say: believe, obey, pray, and these words of faith, obedience and prayer—the Creed, the Ten Commandments and the Lord's Prayer, shall be in thy heart, and thou shalt teach them diligently to thy children.—Here is the proper place, with these words set before them, to bring them to be catechized by their minister. My sacred desk tells thee, "Pray without ceasing," and the Bible upon it, "Search the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." My pulpit, "Obey them that have the rule over you, for they watch for your souls as they that must give account." Heb. xii. 17. My choir and its music invite, "O come let us sing unto the Lord, and show ourselves glad in him with psalms." Let me entreat you not to *postpone* the necessary work of turning to the Lord;—for consider how many lately of this congregation, (among them the excellent young minister, Rev. D. Cobia, who in so brief a time had gained such a firm hold on your affections; the amiable and lay officer of this church; the chosen speaker of your feelings when its corner-stone was laid; and little children also, who looked forward with as reasonable a hope, as we had who remain, to the satisfaction of this consecration day,) are now united to the congregation of the dead. May we not hope that they who died in the faith, our friends, our ancestors, yea, the Christians, founders of this congregation, and thousands of others who have been connected with it, are this day partakers of our joy, absent in the flesh, yet present with us in the spirit, joying and beholding our order, and the steadfastness of our faith in Christ. As our natural joy, on the one hand, is qualified by the absence of those dear friends and relations; let, on the other hand, our spiritual joy be quickened by the hope that they are far happier than we, that *they* need not the poor comforts of this mortal state, and that they are participating in the pure and extatic joys of the just made perfect.

Rev. Dr. Gadsden.

---

* A shrub whose deep scarlet flowers very much resemble the geranium, and is thence called the Indian geranium.

THE CASE OF THE HEATHEN.

I am scandalized, says this eminent man, at some Christians, who will not allow salvasalvation to any man that is not within the visible pale of their Church, as if the eternal sun of justice were eclipsed to all that were out of their narrow provision. Sure he enlightens every man that comes into the world; and his rays are not confined to countries and parties. He shines universally, and no man can trace him in the zodiac of his mercy. I dare not, it is true, with Justin Martyr, canonize the philosophers, and place Socrates and Heraclitus in heaven; neither am I sure that Aristotle, by his learned treatises of it, has obtained an inheritance there. It is too officious a regard, and too bold a charity, thus happily to dispose of particular men. On the other side, I dread to pass sentence of damnation on all the ancient pagans, and to aver that none were saved who lived before the fifteenth year of Tiberius. Though the mere light of natural reason was not sufficient to conduct them, nor all their morality enough to entitle them to supreme felicity, yet I cannot be persuaded that infinite Goodness would doom the virtuous Gentiles to the abyss of misery. Neither can any man demonstrate that Christ was not the light of the Gentiles before his incarnation; and since Abraham saw his day and was glad, how do we know that men renowned for their prudence, temperance, fortitude, chastity, liberality, and the like virtues, might not also be favored with a glimpse of the Messias, the desire of all nations, before he appeared in the flesh? Though we have no records in Scripture of Hermes, Trismegistus, Epictetus, Homer, Theseus, Hercules, yet we cannot be assured but they had faith and expected the Redeemer as well as Job, who was not of the holy line, but a branch of the Gentiles. When I consider what pains some of the wiser heathens have taken to find out the truth,—when I contemplate the circumstance of a Pythagoras travelling through Asia, and particularly, of his being conversant in Palestine,—an Empedocles journeying into Africa, to learn the wisdom of the Egyptians,—an Alexander falling at the feet of the Hebrew high priest, I cannot think the heathen world to be so ignorant of religion as is commonly imagined. For aught we know, some of them might have had the Scriptures of the Old Testament, or at least a part of them, even before the celebrated translation of the Septuagint;—since it was easy for those Gentiles, who had commerce with the Jews, to procure copies of their law while they were captives in Media, Assyria, Egypt, and Babylon. An Esther lying in the bosom of Ahasuerus, a Daniel sitting at the right hand of Nebuchadnezzar, Belshazzar, Darius, had fair opportunities of instructing those heathen monarchs in the mysteries of the Mosaic law; and sure such holy persons would never neglect so noble a work as endeavoring to proselyte the princes of the Gentiles to God. The fame of Solomon brought kings from afar and queens from the remotest borders of the continent, to be disciples of that royal philosopher, and spectators of the Hebrew grandeur. Without doubt these saw the dawning of the star of Jacob, and the south could calculate his meridian, even before he arose; neither were the north and the west without some glimmering of his appearance; surely he was the desire of all nations, the hope of the Gentiles, and the glory of his people in Israel. It is both unreasonable and uncharitable to pass the sentence of damnation on all the Gentiles, since God has assured us that 'he is no respecter of persons; but he that in every nation fears God and works righteousness is accepted of him. Some grains of allowance may be given to the involuntary frailties of human nature; some indulgence granted to the invincible ignorance of Adam's posterity, who, if they knew not the highway to heaven which was revealed to their brethren, the Jews and Christians; it is too narrow a conceit of God's mercy to think, that because the Lord chiefly manifested it in the royal road of the law and the Gospel, therefore he would never go out of the beaten track; this were to retrench the divine prerogative, and to tie Him up to limited conditions, whose 'ways are in the great deep, and whose footsteps no created being can trace.'

THE CALLING OF A SCHOLAR.

It is a calling which doth not employ us in bodily toil, in worldly care, in pursuit of trivial affairs, in sordid drudgeries; but in those angelical operations of the soul, the contemplation of truth and attainment of wisdom, which are the worthiest exercises of our reason, and sweetest entertainments of our mind; the most precious wealth and most beautiful ornaments of our soul; whereby our faculties are improved, are polished and refined, are enlarged in their power and use by habitual accessions: the which are conducible to our greatest profit and benefit, as serving to rectify our wills, to compose our affections, to guide our lives in the way of virtue, to bring us unto felicity. *

* * * It is a calling least subject to any danger or disappointment, wherein we may well be assured not to miscarry or lose our labor; for the merchant indeed by manifold accidents may lose his voyage, or find a bad market; the husbandman may plow and sow in vain; but the student can hardly fail of improving his stock, and reaping a good crop of knowledge, especially if he study with a conscientious mind and pious reverence to God, imploring his gracious help and blessing.

Dr. Isaac Barrow.

MISS Holton's boarding and day school, for young ladies No 11 Amity-st., will reopen Monday 2d September. An assistant teacher is wanted, apply as above.
Aug. 24. 3t.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3 Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by Louis Sherman, 142 Fulton-st.
August 17, 1839. f.

ASTORIA INSTITUTE, for the Education of Young Ladies, Rev. J. W. Brown, A. M., rector.
This institution closed its first annual examination on Tuesday, August 6. The next session will commence on Monday, September 9, 1839
Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq., 131 Fulton st.
Astoria, August 12, 1839. 1m.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by Louis Sherman, 142 Fulton-street.
August 8, 1839. tf.

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.
The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.
References—Rt. Rev. B T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

HISTORY OF THE CHURCH. By Rev. F. L. Hawks, D. D.
It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.
That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.
Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed. with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.
The second volume of the above work is just published, and now ready for delivery.
It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by
JOHN S. TAYLOR, Brick Church Chapel.
N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.
July 19, 1839. 12t.

ASTORIA FEMALE INSTITUTE. This institution is located at Astoria, (late Hallett's Cove,) Long Island. The village, already extensively known as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is directly opposite 86th-street, and only five miles distant from the central part of the city of New York. Access to the city may be had hourly by steamboat, railroad, or stages.
The Institute buildings, erected expressly for its accommodation, under the immediate supervision of the rector, occupy a beautiful site, in a retired part of the village adjoining St. George's Church. The prospect from the principal stories for variety and beauty is unsurpassed, embracing an extent of several miles on every side. The grounds attached to the buildings are sufficiently extensive to allow such exercises in the open air as the pupils may require, and indulge their taste for ornamental gardening. In the immediate vicinity are several beautiful groves and retired walks, which will be open to the pupils under the charge of their governess. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institution.
Rector and Trustees.—The Rev. J. W. Brown, A. M., rector of St. George's Church, Astoria, is the rector of the institute. The wardens and vestry of said church are *ex officio* its responsible trustees.
Patrons—Alexander H. Stevens, M. D., Samuel Stevens, Esq., John L. Riker, Esq., B. K. Stevens, H. Baylies, M. D., J. M. McJimsey, George Chance, Elijah Peck, Charles J. Gayler, J. Craig, John Jacob Astor, Stephen A. Halsey, R. M. Blackwell, George C Thorburn, H. H. Stevens, A. Stone, William Shaw, H. Whitemore, Esq., John Field, John Blackwell.
Instructers.—Rev. J. W. Brown, A. M., rector and head of the family; Rev. C. Clapp, A. M., chaplain and first assistant teacher; B. Servatius, French language and literature; —— Camerer, instructer on the piano and, organ; Madame Servatius, French, vocal and instrumental music; Miss R. C. Brown, governess and English teacher; Miss E. Lamb, governess, teacher in the English branches, drawing and painting; Miss Julia R. Hall, governess, teacher in French and English; Miss A. E. Cheesman, teacher in preparatory department; Miss M. L. Brown, ditto; H. Baylies, M. D., family physician; Mrs. M. Morton, matron.
The institute is conducted on the plan of a thoroughly organized Christian family, the rector, for the time, holding the place of the parent, and as such responsible for the moral, religious, and intellectual culture of his pupils.
The institute is divided into three permanent departments, preparatory, junior, and senior, over each of which the rector exercises constant supervision, and to the studies of each of which he devotes his personal attention.
An examination of the classes in each department is held semi-annually, at which the parents and friends of the pupils are desired to be present. A review of music is held semi-annually, in January and August of each year.
The exercises of each half quarter are terminated by a review, the reports of which are regularly forwarded by the rector to the parents of the pupils.
These reports also contain a record of the daily proficiency and conduct of each pupil, made out from the class books of the institute.
Drawing, painting, embroidery, plain sewing, &c., are taught at such times as not to interfere with the hours appropriated to study or recreation.
Attention is paid to the cultivation of those graces of manner and deportment which will fit the pupils for mingling in society with propriety and ease. As the rector always reserves to himself the right of forming his household of such only as are willing to submit to its laws, a silent, deferential, and gentle acquiescence in all its regulations is made a requisite from every young lady admitted.
The pupils in all cases learn their lessons under the immediate inspection and direction of their teachers, so that all requisite encouragement and assistance may be given in each study.
The higher departments of the French, Italian, and Spanish languages will be under the care of able masters. The study of the Latin will be encouraged. The French language is spoken in the family, the pupils in this department being under the charge of a governess qualified to discharge its duties.
The institute is furnished with a complete valuable apparatus, to illustrate the circle of the physical sciences, and regular lectures are delivered by gentlemen from the city of New York.
The institute opens annually on the *second Monday in September*, and closes on the first Friday in August. There is also a vacation of ten days at the Christmas holydays, and one of two weeks preceding the first of May.
Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, a set of brushes and combs, and twelve towels distinctly marked. She is also expected to possess, as her own property, a Bible and Book of Common Prayer.
Circulars may be had at the book stores of Swords, Stanford & Co., No. 152 Broadway; Louis Sherman, 142 Fulton-street; Gould & Newman, corner of Nassau and Fulton-street; Thomas J. Crowen, Broadway; at the office of the Episcopal S. S. Union, 28 Ann-steet; and at H. & S. Raynor's, 76 Bowery.
Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq. 131 Fulton-street, New York.
References may be made to any of the patrons of the institute; to Bishop Onderdonk; Rev. Dr Muhlenberg, St. Paul's College; Professors Lee and Ticknor; Rev. Drs. Nott and Potter, of Union College, Rev. W F. Walker, of the Troy Institute; and to the Episcopal clergy generally.
The first annual catalogue, with an engraving of the institute buildings, will be published in August.
Considerable deduction is made from the ordinary terms where pupils are entered young, with the intention of their remaining during the whole course.
No pupil received for less than six months.
Astoria, July 29, 1839. 1m.

OXFORD THEOLOGY.—This day is published, by Louis Sherman, Protestant Episcopal Press, 142 Fulton-street, New York, "The Theological Repository" No. 1, containing "Tracts for the Times"—by members of the University of Oxford. Part 1.
Contents—No. 1, Thoughts on the Ministerial Commission—No. 2, The Catholic Church—3, On Alterations in the Liturgy; The Burial Service; The Principal of Unity—4, Adherence to the Apostolical Succession the Safest Course; On Alterations in the Prayer-book—5, On the Nature and Constitution of the Church of Christ.
Published weekly. Each sheet contains thirty two pages.
Terms, $5, in advance, for the three volumes of 554 pages each.
All orders (post paid) to be addressed to Rufus Dawes, No. 142 Fulton-street, New York. No unpaid letter taken from the office.
August 1, 1839. tf.

LOUIS SHERMAN, 142 Fulton-street, New York, has just received, and for sale, the following new works, viz. The Young Lady's Guide to Harmonious, Development of Christian Character, by *Harvey Newcomb;* also, My Saviour, or Devotional Meditations in Prose and Verse on the Names and Titles of the Lord Jesus Christ.
July 23, 1839. 3t.

MRS. ELIZA SEDOR SMEDES will open on the 1st of September, a Boarding and Day School for Young Ladies, in the large and eligibly situated house No. 168 Duane-street opposite the park in that street. Mrs. S will be aided in the care and education of her pupils by the Rev. Aldert Smedes, and by her daughters Mrs. Sarah P., and Miss Mary A. Smedes.
Applications for admission may be made till the 1st of September, to the Rev. Aldert Smedes, or the Rev. Dr. Lyell, at 77 Anthony st.
Circulars may be had at the Protestant Episcopal Press, No. 142 Fulton street; at the bookstore of Swords, Stanford & Co., Broadway; or at that of W. H. Vermilye, No. 262 Greenwich-st.
The Gospel Messenger, the Episcopal Recorder, the Christian Witness, the Southern Churchman, and the Gambier Observer, will confer a favor by inserting the above till October next, and forwarding their accounts to the Rev. Aldert Smedes.
August 1, 1839. 1m.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface by the Rt Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.
Under the superintendence of
John W. Mitchell, *Chairman*.
Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.
The following books are always to be had at the Depository.
INSTRUCTION AND LIBRARY BOOKS.
REQUISITES.
Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.
INSTRUCTION BOOKS
System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1, do. art 2; Questions on the Book of Common Prayer.
THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.
Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,
THE JUVENILE LIBRARY,
Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

NEW YORK PROTESTANT EPISCOPAL PRESS
DEPOSITORY NO. 142 FULTON STREET.
H. Cotheal, *Treas. and Agent*, 142 *Fulton st.*
BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.
Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size.) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings
TRACTS.
McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar D. D., Professor in Columbia College.
A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.
Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1
☞ *All Orders, Remittances, and business communications* should be addressed Henry Cotheal,
Treas. and agent, 142 Fulton st.
* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N. Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Cashier of the Bank of Marietta, Ohio.
Geo. W. Donohue	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs Bell & Entwistle	Alexandria, D. C.
Henry H. Hoffman, Post Office Clerk,	Quincy, Il.